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ST. AUGUSTINE'S COLLEGE

A

LETTER TO LATE STUDENTS

BY

HENRY BAILEY, D.D.,

WARDEN OF ST. AUGUSTINE'S, AND HON. CANON OF CANTERBURY.

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CHAPTER I.

INTRODUCTORY.

Domine, Refugium factus es nobis, a generatione in generationem. Respice in servos Tuos, et in opera Tua. Et sit splendor Domini Dei nostri super nos; et opera manuum nostrarum dirige super nos: et opus manuum nostrarum dirige.—Ps. xc.

My dear Friends and former Pupils,

Under this sacred Invocation I approach, and trust to complete, the work which I have now undertaken.

Many years ago, when your numbers scarcely reached a score, I addressed a short Letter to you, which was printed in an *Occasional Paper* of that date. Again, when the first hundred men of you had passed out of the gates of St. Augustine's to your work in foreign parts, I wrote and printed another Letter to you, as a Preface to a Series of Addresses delivered on successive Anniversaries of your Devotional Society. These two Letters are reprinted in the Appendix to the present volume for your reference. In the spring of last year, I forwarded to each of you a "private" communication, from

the first part of which I now make an extract. "On St. Peter's Day, 1873, the Chapel of St. Augustine's College will have been consecrated a quarter of a century. Students were not received into the College till the *end* of the year 1848; but, on St. Peter's Day, 1873, the College will have sent forth from its walls, by the continuance of the Divine favour, as many as two hundred labourers for foreign parts. I purpose, if God spare me, to mark these two facts, in their combination, in what I think will be an appropriate way, the issue on that day of a Letter to late Students, under the title—'THE FIRST TWENTY-FIVE YEARS OF ST. AUGUSTINE'S COLLEGE.' The Letter will no doubt run to a considerable length, for many topics of great interest have already suggested themselves to me."

In truth, the ensuing Anniversary seems to me a most fitting occasion, such as *I* at least can never expect to have again, of collecting into one record, as a duty owed both to those who have gone before and to those that shall follow, all the information, and there is a great variety of it, connected with our College.

And by way of introduction, I may suitably enumerate the topics which I propose to make the subjects of the subsequent chapters of this my Letter to you. They are then,—The story of the growth of a Missionary Institution for the Church of England from its first conceived idea, through its several stages, till the day of its accomplished constitution as the *Missionary College of St. Augustine, Canterbury*, incorporated by Royal Charter; The story of the consecration of the College Chapel, and the ceremonial of the day of opening; The ordinary Annals of the College from that day to the present, collected in order; The special events, as distinguished from these Annals, which have occurred from time to time, and diversify its ordinary history; The customs of the College

which have grown up, and become a part of its character, regarded in their rise, and meaning; The collection and comparison of the circumstances, motives, leadings of Providence, and of Grace, which have moved you to seek and select the Missionary calling, and ultimately to enter College; The special constitution, course of instruction, and disciplinary arrangements of the College, as sketched by its first promoters, embodied in the Charter and Statutes, administered by the Authorities, and tested by your own experience; The comparison of your varied Missionary life since you first entered upon it, with its mixture of success and disappointment, encouragements and discouragements, with hints and advice deduced from it; The story of the first semi-jubilee of the College, in the narrative of St. Peter's-tide at St. Augustine's, 1873; Remarks on the future of the College; Conclusion.

The purposes, particular to each of these subjects, which I have had in view, will appear in the several chapters devoted to them. But I will now mention some of the general purposes, which have induced me to write the following pages.

A chief desire, which has filled my mind throughout, is the comfort and encouragement I hope they will minister to each of you. My wish is that you may find it so, not only on the first perusal, but that you may often derive refreshment from a glance at old familiar names of persons, or places, or things, in the "cloudy and dark days" of isolation, discouragement, and trial. And so, that, after you close the book, you may feel—

> "A consciousness remain that it has left
> Deposited upon the silent shore
> Of memory, images and precious thoughts,
> That shall not die, and cannot be destroyed."
>
> *Wordsworth: Excursion, Bk. 7.*

I would turn your history and experience to good account for the guidance and persuasion of many a young aspirant after Missionary life, who is more likely to be moved by biographical notices of those who have preceded him in the same career, than by anything else. I would prove, from your examples, the great value of a College training for a Missionary Candidate. I would fearlessly leave to other judges, whether St. Augustine's, with its special constitution and characteristics, has not been exactly the College adapted for its avowed purpose, allowing always of course for human infirmity in the administration of it. As for yourselves, you know well in what spirit, and with what necessary qualifications and exceptions, I venture upon words, which really express the feelings of my heart. "Do we begin again to commend ourselves? or need we letters of commendation to you, or letters of commendation from you? Ye are our letter written in our hearts, known and read of all men. And such trust have we through Christ to God-ward—not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." I trust, too, that, in the following pages, will be found a contribution, not without some use, towards the Missionary history of the Church of England. Certainly, one of the brightest pages in that history will ever be the account of the conception, the erection, the endowment, the form, the foundation upon a Royal Charter, the consecration and separation for ever to its proper use, of the MISSIONARY COLLEGE OF SAINT AUGUSTINE, CANTERBURY.

CHAPTER II.

ORIGINES COLLEGII.

Summa sequar fastigia rerum.—VIRG.

FEW things are fuller of interest, and instruction too, than to trace and watch the influence of a person or event upon the early career of some one who has subsequently risen to distinction. And when that influence has been transmitted through several links, the pleasure of watching its course and composite effects increases to a sort of excitement. So it is in observing the growth to its fully developed form of an important Institution. This is true, in a very remarkable degree, of St. Augustine's College. The historic period, known to all, and which I have adopted in the Title of my letter to you, begins with the consecration of the College Chapel on St. Peter's Day, 1848. But there is a previous period, of intense interest, which I may call *prehistoric*, as being known to very few, during which a succession and combination of forces were at work, each with its own direction and character, and contributing to that *resultant* which became patent to all in the end. It is through that interesting period that I wish now, my dear friends, to conduct you. Imagine yourselves, therefore, drawing round our Hall fire on a long winter's evening, while I tell you the story from the beginning; and, under the same pleasing delusion, I shall be able to speak familiarly, and I hope shall

be pardoned, if I make this my apology for speaking somewhat more freely of persons and events than would otherwise become me.

On the morrow of St. Peter's Day (1848) you might have seen moving about, as guardians of the place, a *Corporation*, of a day old, consisting of three persons. The day before, the Statutes for their guidance had been given them, and the Chapel consecrated as their holy house of daily service, by the Primate of All England, and Visitor of the College. But, among the crowd of distinguished Churchmen who gathered round the Altar and the precincts of the new Institution on that memorable day, there were present men who in their time had been labouring steadily and zealously for the much desired end. Nearest in time were the Members of the *Provisional Committee* (1845) with their Hon. Secretary and Treasurers. Close behind these, and the immediate occasion of their being called into joint action, stood the munificent donor of the site, and chief founder, by that and other acts of generosity, of the new but no less true College (1844). His interest in the scheme, or, more truly, his very knowledge of the site and its former disgraceful condition, sprang from the perusal in a Church Paper of a descriptive letter written by a *London Surgeon*, during a few days' holiday at Ramsgate (1844), who was himself present on the auspicious day of consecration. By force of that remarkable letter the purchase was made, but the offering of the gift, and appropriation of it to the purposes of a Missionary College, were drawn into action by a magnetic power that had been some years in marvellous operation, in the person of one, full indeed of professional engagements, as an *Assistant Master of Eton* (1842), yet bent upon establishing, he knew not as yet where, a Missionary College for the Church of England. Yet once again, among the

seven Bishops who assisted by their presence in launching the College on its future course was one, pre-eminently distinguished in other ways, but by us to be always gratefully commemorated as having already (1840) organized a grand scheme for the increase of the first order of the ministry in foreign parts, to which this for the increase of the second and third orders was the natural and necessary sequel. The mind of *Bishop (Blomfield) of London* was large enough, and his foresight keen enough, to have conceived this great design without any external aid. But there is reason to think that he, in turn, was partly led into the train of thought, which with him soon became action, by the representations of a brother prelate, who was himself learning practical lessons on the subject by painful experience and struggles in an overwhelming diocese. However this may have been, most certain it is that the willing powers of the Eton Master received their first impulse, and their continual encouragement, from the same far distant source,—a man who by the mighty force of his character could wield the lever of effectual influence from the very Antipodes, the first *Bishop of Australia* (1836). Can we, think you, carry the course of causation further back in a direct line? Yes, indeed; for the Bishop of Australia was chosen and placed in his office by one who gave him the watchword for his execution of it, with full appreciation of him, as of a man, as indeed he was, of like character with his own,—*Arthur Wellesley, Duke of Wellington.*

Well then, you see, we have penetrated downwards through what we may call the superficial deposits of 1848, through the tertiary formation of 1845, the secondary formation of 1844—1842, the primary formation of 1842—1836, down to a real plutonic rock, of genuine granite, and

thus have at last reached the solid foundation, as laid by human hands, of our Missionary College.

Now I am going to reverse the order, and to prove in detail what I have but briefly asserted above, calling up each person before you in succession, as he will appear upon the scene.

First then we must place before us

THE DUKE OF WELLINGTON:—

Not of course to dwell upon his great qualities of decision, dispatch, religious observance of duty, straightforwardness, simplicity of personal habits, &c., though these are by no means without significance in our present enquiry, but simply to bring him into connexion with our subject, *i. e.*, the chain of causes which issued at last in the foundation of St. Augustine's College. In a country parish close by His Grace's seat in Hampshire there had lived a Curate of whom, on intimate acquaintance, his Chaplain had formed a very high opinion. On the vacancy in the Archdeaconry of New South Wales, in 1829, the Duke, then Prime Minister, sought him out, for he was now in a Curacy at some distance, and offered him the post. Nine years later, it happened that the Duke was attending, at Canterbury, the celebration of the King's School Feast; when one of the company, from the window of the room, where the company were assembling, saw the Archdeacon (who was then on a visit to England) in the street, and mentioned his name. The Duke immediately said, 'He is a superior man,' and went out of the room to greet him. Twenty three years later (*i.e.* in 1852), this quondam Hampshire Curate, by that time a Metropolitan, was once more in England.* Being about to address the

* See Memoir of Bishop Broughton, by the Ven. Archdeacon Harrison.

members of the S. P. G. on an appointed day, he wrote thus to a friend.

"In addressing the S. P. G. there are of course the ordinary topics which are called forth on all such occasions. But there is one relation peculiar to myself, which might be introduced with the effect of shewing the great Duke in one point of view in which he has not yet appeared, after all which has been said: that is, in connexion, as Prime Minister, with the institution of the Colonial Church. In this he did not act merely ministerially: but took personal pains, and shewed an interest in the matter, *as* a Church matter, for which the world had not given him credit, and to which, it may be, I am the only person living who could bear testimony. My relation of events in 1828 would also evince on his part a spirit of kindness and consideration (towards a Curate too) which was very noble and pleasing. May I venture?"

He did venture, and happily we have his words recorded in the Annals of the *Society for the Propagation of the Gospel.* After describing the manner in which the offer was first made, and the first steps of deliberation he took, the Bishop proceeds: "It was at the Holy Table I made up my determination to undertake the office. Within a few days I was admitted by the Duke of Wellington to an interview, during which he told me that, in his opinion, it was impossible to foresee the extent and importance of the colonies to which he had drawn my attention. His sagacious mind was directed to all the possible events that might arise out of the then existing order of things in those distant colonies; and he added, '*they must have a Church.*' It was his strong feeling that these colonies, as I believe he thought with respect to others, would flourish in proportion as their ground-work was laid in the knowledge and practice of revealed religion. I then mentioned to His Grace that, considering all the cir-

cumstances of the case, I was prepared and felt it my duty to accept the office which he had offered me. He said 'I don't desire so speedy a determination. If, in my profession, indeed, a man is desired to go tomorrow morning to the other side of the world, it is better he should go tomorrow or not at all.' This was spoken with that degree of energy and good sense which distinguished every word that fell from his lips. He desired me to remain that day, and on my return home to take the subject into my serious consideration again, and let him have an answer within a week. Within a week, my answer was returned; and hence my connexion with the Colonial Church. It was entirely the act of the Duke of Wellington, who exhibited a personal interest in its extension. I earnestly trust he never found reason to repent that exercise of his patronage; and as to myself, I will say, in the words of another very great man, 'that I hope my gratitude at least made me worthy of his notice.'"

The Right Reverend Prelate who exhibited, in this remarkable description, the historical foundation of his own tenure of a Colonial see, must now be placed in the forefront by name.

WILLIAM GRANT BROUGHTON, D.D.

Bishop of Australia, afterwards Bishop of Sydney and Metropolitan.

Bishop Broughton is the real, prime, conscious founder of a Missionary College for the Church of England. And it is not too much to say, that as his character was one to stamp its impress deeply on those with whom he came into direct intercourse, so, in many of its elements, it has by transmission passed into the constitution of St. Augustine's College.

But I must proceed to give documentary evidence of the assertion made in the first sentence of the preceding paragraph. That I have it in my power to produce this, I owe to the very great kindness of the Bishop's fast friend and correspondent, who has allowed me to inspect a most precious and valuable series of letters to himself, dating from his first arrival in Sydney as Bishop, to the very week of his death in London in 1853. You will all, I am sure, join me in tendering our cordial thanks for the rare felicity of being thus able to conduct our pre-historical investigation on such sure grounds. For, by these letters, the writer, though dead, still speaks to us.

Observe, then, how very soon the sad deficiency of spiritual labourers, and the absolute need of some measures on the part of the Church to remedy it, forced itself upon the Bishop's mind. He had left England, as Bishop, in 1836, and in 1837 he thus wrote:

"There is one possession which, under our present circumstances, would be of higher value than even *money*—that is, men, I mean, Clergymen. My position, in the absence of any fresh arrivals, is very embarrassing and painful; and all my resolution is required to bear up against the continual demands which are made upon me to appoint Clergymen here and there; and which, for the best of reasons, I am unable to comply with. The question, however, becomes too urgent to be much longer kept at a distance, and my office will expire of itself in consequence of my having no Clergy to govern. I am drawing very near to the condition of poor King Charles I. in the Isle of Wight, when he says, 'I am like a captain set to defend a place, and, if not relieved before a certain time, I may surrender.' But he says further, 'Relieved, or not, I shall hold out till I make some stone in the building my tombstone. So will I do by the Church of

England.' And *he* kept his word. God grant that *I* also may.

"To the point, however. The extremity to which I am reduced through want of Clergymen is heart-rending. The common ordinances of religion cannot be administered, and when the outward forms of Christianity disappear, in a country like this, you may readily conceive that little of the inward spirit will be remaining. We have now sixteen Clergymen, to occupy this vast territory. I mentioned to the Bishop of London once, my persuasion that there was still wanting, within the Church of England, an Institution for rearing up Clergymen for the Colonies. He gave me no encouragement to think such a proposal could be brought to accomplishment, nor indeed conld I very readily suggest whence the Funds were to be derived. But is it really impossible to find among the young graduates in the Universities some, duly qualified and willing to engage in our service? Indeed, I do request you and all my friends, from regard to the interests of Divine truth, and the cause of pure Christianity, to watch every opportunity of procuring for us such assistance. Indeed, we are altogether paralyzed. I am willing to work; and do work, I believe, harder than any curate in the King's Dominions: but without proper instruments it is impossible to do the work required.

"I am persuaded of your resolution to use every exertion to bring forth willing labourers to assist in this great work: and I will express to you, very briefly, what these qualifications should be. Graduates of the English Universities I would have, if possible, for, though the people here have very little learning among them, they are mighty quick in detecting the want of it in their Clergy, and despise them accordingly. But, supposing a man to possess such a modicum of acquired knowledge as may preserve him from this, the one other thing

needful is the possession of a sound judgement, and of a mind not to be diverted from its purpose by provocation or opposition. The men whom I have in my thoughts, and such men I know there are, are they who are persuaded that, for the maintenance and extension of pure Christianity, it is not enough that the Church of England be secured in England, but that its principles may be carried out to the most distant quarters of the English empire. Wherever our language is, there our Church should be. I must say that, according to my view at least, the Church of England, as a Church, is not so systematically attentive to this as she ought to be (or as the Church of Rome *is*), or there would be found within her limits some Association which should take charge of the department in which our weakness is most sensibly and injuriously felt; that of searching out, educating, encouraging, and equipping suitable agents for the work, which, under the appointment of Providence, is prepared for them in our Colonies in both Hemispheres, and to the utmost bound of the inhabited world.

"If you will look over the history of the Missionary attempts of the S. P. C. K. in India, you will at once perceive the difficulties and unsatisfactory expedients which they were reduced to; and if it be a subject of deep regret that no systematic plan was devised for the removal of those wants, which were felt at so early a period, how much more must we acknowledge the necessity of it now, when the whole world is besieging the Church of England with demands for Clergymen, qualified to carry forth into all lands the sound of those truths, of which it is her glory to be the appointed guardian. The men upon whom I rest must have something of what may be called *enthusiasm* in their character; the steady resolution of a sound mind, which will consider the subject fully *before* it determines, and *having* determined will endure unto the end."

The daily experience of the Bishop could not but keep his thoughts at work on this pressing subject, as appears from his correspondence. Sometimes he takes it up in a half-playful tone, as when after describing in an amusing manner the multifarious distractions of his daily life, owing to the lack of fellow-helpers, among ten thousand things 'alien from dignity and decorum,' he adds,

"If the Bishop do not set all things in motion, all must come to a stand. I therefore put high thoughts in my pocket, and turn my hand to omnifarious and omnigenous business, happy that by this means I can give the machine a *start*; they who come after me may be able to continue the movement without so decided an intermixture of the highest and lowest offices."

At length, his thoughts took decided shape, and that in the form of some sort of Institution for training the future Colonial Clergy. The following is the germinal letter of that great movement which this chapter will narrate; a portion of it, with a due appreciation of its great value in this light, appeared in a publication which I will name presently in its turn the following year.

"I will now turn to a subject, which formed the occupation of many of the hours which we (himself and the Bishop of New Zealand) passed in converse together. I mean, the human resources on which we can rely for sending labourers, competent both in numbers and ability, into those vast and as yet uncultivated portions of the vineyard, over which we are respectively set in charge. It is this question which, above all others, has come home to the hearts of both; because we cannot but be sensible that whatever our humble personal efforts may be, we cannot hope to work effectually the work of Him who sent us, unless aided by a sufficient number of men duly qualified to serve God in His Church. There

appears to be at this time considerable difficulty in maintaining the requisite supply; and that difficulty, it is to be feared, is likely rather to increase; especially as, in the contemplation of the Bishop of New Zealand and of myself, our establishment here is but a preliminary to a wide extension of the Church over the vast expanse of the Pacific.

"The conclusion at which we arrived was in favour of erecting, under the immediate eye of each, a School of Divinity, in which promising young men, from eighteen to twenty three, might be trained in the knowledge of the duties of their profession, as well as initiated into the practical discharge of them. By means of such Institutions, in addition to what the S. P. G. may be able to accomplish for us, we trust that the Church may be supplied with a due succession of men, qualified rightly to divide the word of truth. The Bishop of New Zealand will unquestionably proceed to make the experiment now under consideration with the few youths who have accompanied him. In what manner I might hope to lay a similar foundation here, shall be afterwards stated.

"Now I am anxious to direct your thoughts to the mode in which duly qualified aspirants to the ministerial charge may be found out, and forwarded hither, to be placed under our course of instruction. It seems to me, that the large public schools, aided by occasional contributions from the smaller foundations, or from private establishments, are quite sufficient to supply the needs of the several professions in England. But in the smaller schools, I am persuaded there are hundreds every year doomed to inaction and obscurity, or to some unworthy use of their abilities, who, if they were systematically sought out and assisted very moderately, would supply exactly the description of persons that we should rejoice to have sent out to us, to be trained as Colonial Clergymen;

such, I mean, as, at the age of seventeen or eighteen, are really ripe and good scholars, whose hearts are full of pious veneration for those seminaries of sound learning, parts of the Church itself, in which their early proficiency has been acquired, and whose longing desire it is, to devote themselves to the service of that Church, under whose shade they have grown up. The ἦθος among them is exactly such as we should wish to have to work upon; and you will seldom, if ever, find it implanted, except in those who have been brought up from early youth in association with the institutions of the Church."

The Bishop here instances himself as one, who but for an unexpected legacy, just as he was leaving King's School, Canterbury, would have been excluded from the ministry, through inability to maintain himself at either of the Universities, and then goes on to say:—

"Assuming, then, that there are such persons, it would be a matter for prudential consideration, whether the object proposed could be best attained by assisting them through an English University course, or by sending them to pass four or five years, in an establishment here, under the immediate superintendence, inspection, and conduct of the Bishop of the Colony. No special recommendation of the former course, that of a home education, occurs to my thoughts excepting the superiority of advantage in point of scholarship which it must confer; but this would not appear to me deserving of so much consideration as to be set in opposition to numerous benefits attached to their being trained in an episcopal seminary here, from eighteen to twenty three, and so being habituated to the duties of their future station; while their characters and capacities would be unfolding themselves to the knowledge of him who would afterwards have to direct their services, and under whom they would be trained and dis-

ciplined to act. It is my firm conviction, that without such an Institution we cannot reasonably hope to make the impression required upon the mass of indifference, and even of worse characteristics, which new colonies must necessarily (I fear) present."

"I expect that, if a systematic communication were to be established and maintained between a few of our friends, yourself at their head, and the different public schools throughout the kingdom, a race of well-educated and well-principled young men might be discovered and secured for the service of this vineyard, in which the labourers are still too few."

"I will tell you what *I wish* to accomplish, leaving out of the question for the present whether resources can be found for the accomplishment of that wish. [Then follows the description, accompanied with Plan, of See-House, on land already purchased.] The next step would be to erect a small residence for the Principal of the Seminary, and apartments for Students, commencing with six, and augmenting the numbers as resources should be found, and as need might require. You see, then, my whole Plan, which would place such Students during the period of study, and until the age for ordination arrived, under my immediate direction; and, if they could be chosen already imbued with liberal knowledge and good principles, we might train them up, I hope, through God's blessing, to be faithful and useful for the edifying of the Church. The whole establishment must be conducted on the principles of the strictest frugality."

I have called this letter, above, a *germinal* letter. Providentially, it was cast into a soil not only prepared to receive it, and encourage its germination, but one wonderfully calculated to yield fruit speedy, noble, abundant, and abiding—an hundred fold. Before Christmas of the same year, the

Clergyman to whom the Bishop's letter was addressed, had prepared, in accordance with its terms, a private Circular of enquiry; and this, his first step, was followed by a course of sleepless action, continued in the midst of very close scholastic avocations, concurrently with other exertions he was making for the benefit of the Colonial Church, under heavy discouragements, too, as well as misconceptions and insinuations, yet with marvellous perseverance, and unexampled pecuniary success, till the day that St. Augustine's stood forth a Chartered Missionary College for the Church of England. This is a condensed, unvarnished statement, and the simplest expression I can give, of a heavy debt of gratitude, which not only St. Augustine's College, but the whole Anglican Church will continue to owe to one who now comes to the front of our scene.

THE REV. EDWARD COLERIDGE, M.A.,

Assistant Master of Eton College, now Fellow of Eton College.

The Circular referred to just now was intended to elicit the opinions of competent persons: another, apparently, was addressed to personal friends only, to obtain promises of help for any approved scheme: a third, circulated among the masters of public schools, to ascertain the probability of their being able to supply scholars for training. Well, the leaven was soon at work among many thoughtful minds of the most eminent Churchmen. But, at this early stage, the suggestions offered were both diverse and vague in character. Some proposed Exhibitions at the Universities of £50 or £60 a year; some a "poor, strict, Church College at Oxford;" some, the restoration of the servitor system; some, a Hall, with "Statuta Anlaria," where the "Head would live with the Fellows, and the Fellows with the Students, more than elsewhere;" some, the recalling old Foundations to their original

intention, with advice, to abstain, if possible, from a new Institution; some, the limitation to Bishop Broughton's design of having young men sent straight to the colony, after examination by the S.P.G., and by means of a Fund raised for the purpose; some, the use of the Clergy Orphan School (alas! with what very scanty result!); some, a general Institution, near Oxford, or near London, or at St. Alban's, or Salisbury, or "on a hill apart;" &c.

Meanwhile, as these several opinions were coming in, Mr. Coleridge prepared another "confidential" Paper, under the title, "Sketch of the Plan of a Missionary College according to the Doctrine and Discipline of the Church of England." To that Paper, as concerned with the subjects of Constitution, Educational Course, and system of Discipline, we shall advert hereafter. We are now tracing the History of the Institution.

By Feb. 24, 1843, things were making a sensible advance towards a definite form. On that day, Mr. Coleridge addressed a letter to Dr. Bagot, (at that time Bishop of Oxford, and Dean of Canterbury) (1) to state the results of his Circular to the Masters of Grammar Schools, as showing promises of co-operation from more than a hundred of their number, money from several, gratuitous education from others, and a general desire for an Institution some where; (2) to state the plan proposed to be adopted, viz., the foundation, under his Lordship's guardianship, of a small, preliminary Institution, under a resident Principal, to be appointed by the Bishop, or the Archbishop, or both. Such an Institution, it was hoped, would be recognized by the Heads of Houses. After a certain trial, it might be raised into a College, and become part of the University, still retaining its special character; (3) to beg for the name and sanction of the Bishop, and his conciliation of the Archbishop to the scheme.

The Bishop of Oxford's reply was given March 1st, and was as favourable as could be desired. The subject, he said, had been in his mind for some time past; indeed a more limited plan had already been submitted to him, which would naturally be merged in this, which had his most cordial approbation. "The *speedy* adoption of some Institution for the training of Missionaries for our Colonies I have considered as a step of the most vital importance."

The Bishop did more than this, for he elicited a like favourable opinion from one who from this time exercised, in a material degree, the influence of person, character and high station, upon the fortunes of the future College.

THE MOST REVEREND WILLIAM HOWLEY, D.D.,

Primate of all England, and Metropolitan.

His Grace's first letter must be put on record, in the chief passages of it:

"I entirely agree with your Lordship in respect to the desirableness of establishing a place of Education for Missionaries, and consider it as a fortunate circumstance that the influence and energy of Mr. Coleridge should be engaged in promoting the design. The advantages of training the Missionaries in this country, in preference to the Colonies, are, in my opinion, decisive with respect to health, morals, and efficient teaching. I also prefer one Institution to many; but I doubt whether Oxford or its neighbourhood is the best locality, unless indeed the Students could be admitted to all the privileges of the University, with the sanction of the Heads of Houses; and even if their consent were obtained, I question whether a better situation might not be found."

The last sentence of this letter touches upon the first practical difficulty which the Proposal had to meet, the feeling of the Heads of Houses on the suggested foundation of a

College or Hall in the University for Missionary objects. It was not till June that a formal interview with them was obtained, and on the 21st of that month a Report of it was presented to the Bishop of Oxford by the Rev. Dr. Jelf, (Canon of Christ Church and, afterwards, Principal of King's College, London) and the Rector of Exeter College, Rev. Dr. Richards, from which I make some extracts:

"There did not appear to us in any quarter a disposition to regard the proposal with unfriendliness or suspicion, whilst, in a majority of instances, decided encouragement was given to it, and a friendly wish expressed for its success.

"All the doubts expressed might be referred, 1st, to the *constitutional* difficulties, 2nd, to the difficulty of maintaining and preserving those simple and self-denying habits of life which would be essential to an Institution of the nature proposed."

The Report ends with a suggestion for bringing the Proposal under the consideration of the University by a communication from the Archbishop to the Heads of Houses, made through the Chancellor.

Before this date, another serious objection had been taken to the prosecution of the scheme *at once*, by Mr. Joshua Watson and others, which the Archbishop of Canterbury embodied and adopted in the latter part of his letter above noticed. The objection was twofold: (1) that the S. P. G. was in serious financial difficulty, from which it was necessary to rescue it before any scheme for a Missionary College should be taken up; (2) that a great effort was about to be immediately made, in connection with the National Society, to raise the sum of £50,000 for the Church Education of Factory Children.

The check thus imposed upon the publicity of his Appeal was very trying to the patience of its promoter, and

none the less so, when, in the midst of what he considered timid counsels at home, he received a powerful stimulus from his ever watchful friend in the Colonies. On Feb. 16, the Bishop of Australia had written to him :—

"I feel the necessity for being on the alert. And that very point on which I have written to you so often and so anxiously, namely, the adoption of some systematic plan within the Church itself to procure Clergymen in sufficient numbers, and suitably qualified, for the Colonial Churches, lies nearer to my heart than ever. *Pray* do your best to bring about, under some suitable direction or other, the design of a Seminary in which Students may be trained for the sacred Office in the Colonies."

Under these conflicting influences, Mr. Coleridge prepared a "Private Letter," so called because its design was to ask from the "thoughtful Churchmen" among whom it was circulated, no more than "the serious consideration of its contents, and an expression of their general approval of the design proposed," the "support to be given whenever the Authorities of the Church should permit him to bring it under the notice of the public." The Letter itself is so valuable and important in a historical point of view, that the chief part of it ought to be preserved here.

"I am anxious to bring under your notice a subject which from particular circumstances has long occupied my thoughts, and which is so full of deep interest in itself, and so nearly affecting the heart and principles of every sincere member of the Church, that I feel I need not, indeed I ought not, to make any apology to you for so doing.

"You are, no doubt, fully aware that the want of an adequate supply of Ministers, duly prepared in heart and mind to labour with effect in the dependencies of the British Empire, has long been felt and deplored by those who have

been called to preside over the Colonial Churches. Few, in proportion to the daily increasing demand, have been found willing to devote themselves to a work demanding so many sacrifices in the beginning, and so full of difficulty in the accomplishment. And of those who have left all for Christ's sake, men full of zeal and sincerity, some, it must be confessed, have failed altogether, and others have only partially succeeded, from a want of appropriate training for the duties to be discharged, the difficulties to be encountered, and the hardships to be endured."

Observe here, my friends, the first use of those expressive and characteristic words which have become stereotyped in our College Charter, and which are reprinted on the front of every College Circular. The letter proceeds:

"To apply a remedy, under God's blessing, to this great and, I fear, increasing evil, it seems to me that two measures are primarily necessary; the *first*, to provide an education embracing as nearly as may be all the advantages which our ancient Universities now offer to those who are destined to Holy Orders, but at a less expense, and with greater simplicity and frugality of habits. The *second*, which is in part consequent on the former, the drawing more largely on the pupils of our endowed Grammar Schools. I would propose then, with these objects in view, to found, if possible, at one of the two ancient Universities, or in some other suitable place, a College for the education and training of such young men as may be willing to dedicate themselves to the ministry of the Church in the British Colonies. Such an Institution will, I believe, meet with the general concurrence and approval of the Colonial Bishops, especially when it is known that the project itself emanates in great measure from the suggestions of the Bishops of Australia, New Zealand, and Tasmania; and that it will, if established, be under the

immediate arrangement and control of Bishop Coleridge, who has most kindly expressed his readiness to undertake the office of Honorary Principal.

"I would propose, then, that the Buildings should be on a large scale, but so devised, as to admit of their being completed in portions, and that we should begin with the Chapel, Hall, and apartments for Fifty Students, in the hope that ere long a demand would be made for accommodation for Two Hundred. The Building should be raised entirely, and the establishment be maintained in part (at least for a time) by Donations and Subscriptions; but no such means as Shares or Nominations should be resorted to.

"The system of Instruction to be pursued within the College should embrace all the ordinary branches of a University Education, with the addition of what may be considered more specially calculated to promote the usefulness of the Students in their future scenes of Missionary labour. I would particularly mention the art of congregational singing, and a moderate, but so far as it goes, a sound knowledge of Medicine, and the more common operations of Surgery, such as bleeding and vaccination.

"The habits of those within the Institution should be simple and frugal; the attendances on the daily services of the Church regular; the hours of rising and going to bed early; and all parts of the discipline such as to bring up the inmates in a proper degree of hardness, and to fit them for their future labours, and for the peculiar duties they will have to discharge.

"The Scheme of a systematic Plan within the Church itself for supplying Clergymen in sufficient numbers and suitably qualified for the Colonial Churches [observe here the influence of the Bishop of Australia's letter, whose very words are adopted] has received the general sanction of their

Graces the Archbishops of Canterbury, and York [Vernon Harcourt], and the Lord Bishop of London, the three Prelates to whom in this country the interests of the Churches in the British Colonies are more particularly a care. Their Lordships are, I believe, satisfied that such an Institution has become, from the increased and still increasing demand of the Church in the Colonies, one of urgent necessity; that the present proposal is put forward with no party feeling; and with no desire to prejudice or reflect upon any other existing Society or Establishment; but in a spirit of orderly charity, and under a conviction that there are at present no organized means of fully and fitly supplying the acknowledged wants. At the same time, I would not have you suppose that I take on myself to pledge their Lordships to every detail of such a plan in its present unformed condition. I am not acting as an independent individual, but as a servant of the Church, and in willing obedience to those who preside over it."

Replies to this letter, of which I have copies before me, poured in during the summer and autumn months. The Archbishop's reply was a hesitating one, on the grounds above mentioned, deprecating further circulation and all publicity for the present, while approving the Plan in itself. The other Bishops expressed their warm approval in different degrees, with one exception, it must be acknowledged, of entire disapproval. A general opinion was given against Oxford or Cambridge as the site. One hoped "the Government would patronize a well digested plan." Another "would render it applicable for Candidates for Orders at home."

The replies from the Nobility, Clergy, and Gentry are too numerous to quote in full, but they breathe generally a spirit of thankful approval, and I may give you some specimens as representative of the rest. The Marchioness of Bath: "Your undertaking will certainly have my poor

prayers, and I trust you will find us all anxious to assist you when you call upon us for the necessary funds. [The Marchioness gave £500]. Sir Cresswell Cresswell, an eminent Judge: "I give you my assurance that you will hereafter find me friendly." Rev. John Lonsdale, D.D. Principal of King's College, London, and afterwards Bishop of Lichfield: "I have read yours with great attention and interest. How could I do otherwise? The project does honour no less to your judgment than your zeal. Difficulties, of course, there will be, great difficulties, in erecting, and still more, at least for a time, in upholding the Institution; but with these we may hope, under God's blessing, successfully to contend. It could not be started better than under Bishop Coleridge." The Rev. Principal Pinder, of Wells Theological College, and sometime Principal of Codrington College, Barbados: "Yours is a truly valuable communication. I *was* in favour of Colonial Colleges, to be supplied by boys from Grammar Schools, thus becoming acclimated to their scenes of pastoral labour, and acquainted with the habits of the people; but your letter has convinced me that both courses may be pursued at the same time, and certainly the supply from the Colonial Colleges has hitherto been inadequate to the demand for ministerial labour. "Bishop Coleridge's honoured name will carry with it weight and security, of the greatest consequence to the undertaking." Dr. Whewell, Master of Trinity College, Cambridge, was in favour of using existing Colleges, by new Exhibitions. The Rev. John Keble: "I am sure we are all obliged to you for directing attention to the subject. If it only shewed people how Clergymen might be trained more cheaply and less genteelly than they now are, that experiment would be well worth a great deal." The Rev. Dr. Tait, Head Master of Rugby School, (now Archbishop of Canterbury): "I have

no hesitation in saying that any plan for furthering the important object you have in view, which is under the sanction of the Bishops of our Church, shall receive my cordial support to the utmost of my ability. I do most sincerely hope that your efforts may be blest to bring about an object so highly to be desired as the foundation of a great Missionary College under the control and direction of our Bishops." William Wordsworth, Esq., (Poet Laureate). "You have my cordial wishes for the success of your very important undertaking." The Bishop (Short) of Sodor and Man, afterwards Bishop of St. Asaph, was in favour of improving Colonial places of clerical education under the eye of each Colonial Bishop, or, if the education were carried on in England, to give it at places to which laymen were admitted, being afraid that the Institution now proposed would have the tendency of extending 'Ecclesiastical Mannerism.'

From one more letter, out of the large collection, I must quote an extract, because the writer will presently make a paramount claim upon our notice, although as yet he is but a correspondent. Mr. A. J. Beresford Hope says: "I acknowledge the receipt of the documents you were so good as to send me. I need hardly tell you, as you already know them, what my sentiments are respecting your noble scheme. I conclude, however, that you are desirous that your friends should give you some formal assent to it; this I most heartily do, with best wishes that the undertaking may thrive to the good of the Catholic Church."

More important, however, by far in its issues than any of the preceding was a Letter addressed, anonymously, to the Editor of the *English Churchman* Newspaper, by

ROBERT BRETT, ESQ.,

Of Stoke Newington.

Your attention will be enchained, as I read it to you; and

your wonder and gratitude will be strongly excited, when you learn, in due course, what effect it had. Here then is the Letter.

"Sir,

"On a bright September morning two pilgrims set forward on their way towards the ancient and holy city of Canterbury, which they reached in time for the Mattin Service in that glorious fane. Ushered into the sacred Choir by the venerable Verger, their spirits were solemnized and refreshed by the holy worship, and prepared to contemplate with awe and veneration that stupendous monument of the piety and skill of the saints of old. Enraptured with the wondrous spectacle, but mourning over the desolation of the Chapter House, and Cloister, which are now a receptacle for blocks of wood, they turned their steps towards St. Martin's, that sacred spot so full of holy interest, as the seed-plot of that rich harvest which filled England with her gorgeous temples.

"Proceeding from thence to the ruins of St. Augustine's Abbey, they were disgusted and horrified at the scene of sordid, revolting, profanity and desecration which presented itself. These hallowed, and time-honoured ruins are now converted into a Brewery, Pothouse, and Billiard Room. These walls which once resounded with the solemn Chant, and swelling Anthem, now re-echo the wild, fiendish revelries of the bacchanalian, or the maddening curses of the gamester. Wearied and heart-stricken, they turned from the sickening spectacle, not however without a feeling of satisfaction on learning that God's righteous retribution was about to bring the property to the hammer.

"May His grace incline the hearts of His servants in the Cathedral of Canterbury, to rescue this inheritance of their forefathers from the hands of the heathen desolater, or dispose

some pious and wealthy Catholic to purchase and *restore* the sacred edifice.

"Sep. 13, 1843."

Mr. Brett, in obligingly sending me a copy of this letter a few weeks ago, tells me that whilst he was surveying the scene before him, he made some enquiries of a very old man, who was struck with his interest in the place, and who said—"The place is going to be sold, it's always changing hands, for God Almighty don't seem to prosper anybody who has it." Mr. Brett adds: "I was staying at Ramsgate at the time for a few days' holiday and rest; and I well remember how my heart burned within me at the sight of St. Augustine's, and I involuntarily unburdened it in the glowing words of Isaiah LXII. It formed the burden of my prayers, and I resolved to make an effort to move the hearts of the wealthy to rescue the hallowed spot. It was truly 'bread cast upon the waters,' to be found 'after many days.' The results which followed taught me never to lose an opportunity, however slight, of doing whatever came in one's way, for the cause of Christ and His Church, especially during a holiday."

"I had the privilege of co-operating with my dear friend Rev. Edward Coleridge in raising money for the furtherance his great object. And I can never cease to thank God for permitting me to have been a partaker in such a work."

While we leave this letter to do its providential work, let us listen to another trumpet-call from Australia (Jan. 3, 1844) to Eton:

"Pangs of the heart I *cannot* escape, when I look round, and behold the barren wilderness given to me to cultivate; the extent of which and of its wants, and the comparative nothingness of the means at my disposal have been revealed to me more distressingly than ever during my late visitation.

You must not, and I am sure, for the love of God, you will not let go your design for the Colonial Institution for Clergymen. It will be the one and only measure by which we can stand."

And still another (May 4, 1844):

"As to the religious part, nobody takes it up with earnestness. But, after all, if your Colonial College goes on (which may God Almighty grant!), and we can obtain a due succession of men qualified to wage the great battle against ungodliness and sensuality, and not caring much for any more of temporalities than an overruling Providence, I trust, will always provide for them, we may maintain our position, and enlarge our borders."

Mr. Coleridge might well think that he had now waited long enough for the closing of the other Appeals to which he had consented to postpone his own. He had turned the time to account, by devising a plan for placing his future Institution at Southwell. He had been urged by the Rt. Hon. Sidney Herbert, with strong promises of support, to place it at Salisbury. But he had also heard from a friend at Maidstone, of the prospective sale of the Abbey ruins at Canterbury. And he lost no time in writing to the Archbishop "respecting the purchase of the ruins, an area of the ancient Abbey of St. Augustine at Canterbury, as a site for a Missionary College." It was now the month of June, 1844, the same month in which the purchase was actually made by Mr. Hope. Whether this letter was written before the writer obtained knowledge of that fact or not, I do not know. But on the 16th, by the desire of the Archbishop, he wrote his Grace a letter to lay before the Bishops of the Church, embodying the chief features of his present plan, from which it appears that St. Augustine's was then only one of several possible sites. In that letter he calls himself "the servant of

three Colonial Bishops," to each of whom, in fact, he acted as Commissary. He now put forward a new element in his scheme, *i.e.* "the extension of the operation of the Institution to home as well as foreign purposes;" "for the purpose of providing clergymen, well fitted by their previous education and training, to minister with effect in our great manufacturing and mining districts, or in our Colonies." The Archbishop himself, and the Bishops (Denison) of Salisbury and of Ripon (Longley, afterwards Archbishop of Canterbury,) are named as approving this enlargement of the original idea. The site might be "Oxford, or Salisbury, or Southwell, or Canterbury, or elsewhere." As to Funds, he says, "I have promises, on my private appeal, of nearly £8000, £7000 contributed by only 13 persons. I can scarcely doubt the possibility of raising £100,000 for a College, to combine home and Colonial objects, if your Grace and the Bishops will give a small committee the support of your name, and active good will."

I have no record of the results of this letter, but, whatever they might have been, the stream of events was completely turned by an act of rare munificence, the first only of a series characterized by the like generosity, which will make the name of the donor, as it has already made it, the most famous in the Annals of our College. Let us all rise, and accord a hearty and grateful welcome to

ALEXANDER JAMES BERESFORD BERESFORD-HOPE, ESQ., M.A., L.L.D., M.P.

(then for Maidstone; now) for the University of Cambridge.

Mr. Hope shall tell us his own story, for happily I have the record of his speech on the day of the Consecration of the Chapel.

"My own interest in St. Augustine's was first excited by a letter which I saw in a Newspaper, stating that the ruins

were soon going to be sold; and since I acted upon that letter, I have learnt who was the writer of it. It was a surgeon in the suburbs of London; one, who though labouring assiduously in his own profession, yet found time to turn public attention towards that ancient Institution: a gentleman named Brett, of Stoke Newington.

"Being much struck with his letter which I read while preparing for my first visit to Canterbury, to my excellent friend the Dean (Lyall), I took occasion from that visit to inspect the ruins of St. Augustine's. My very Rev. friend brought me to the Gateway, and showed me the exterior of it, assuring me that there was nothing worth seeing inside. What was inside was most grievously desecrated. Within those sacred walls was a Brewhouse, a drinking house, a great room over the Gateway turned into a beer-vat, and that very Hall in which you are now assembled was a concert room, and had frequently, I believe, been the scene of great depravity. However, I became the purchaser of the ruins; not indeed for myself, for I had from the first resolved not to retain them in my possession, but to restore them to the Church, and to purposes akin to those for which they were founded.

"But I had not determined exactly in what way to do so. My friend, the Rev. E. Coleridge, had for some time been maturing his noble scheme of a Missionary College. Accordingly, a few days after he knew that I had become the purchaser, I received a letter from Mr. Coleridge asking me, with his usual activity in begging, whether I meant to give the site and building for a Missionary College. I answered fairly that I could not tell. I held out hopes, but could not say positively, whether the Site was adapted, or whether a Missionary College was the best destination for it. A few months' reflection, however, convinced me that it was so.

"Thenceforward, the two undertakings became united, and then the vague scheme of devoting the site to the needs of this Missionary College, became the grand one of restoring the old house of S. Peter, S. Paul, and S. Augustine, to the same Missionary objects, for which it was at first founded."

The "reflection" of which Mr. Hope here speaks was brought to an end by the following letter of Dec. 2.

"My dear Friend,

"St. Augustine's is yours, or rather of the Church, *at-once*, *if* so be that we be not at *first* defeated, which however let us have faith not to anticipate. However, let this at present be a secret. There is another further portion of the site, important to have, which I shall attempt, and I should like nothing said till that be done, for fear difficulties might be thrown in the way of a purchase, when it is discovered how really important (as it is) this further addition of ground is. In the interim, let the time be made use of by having your statutes compiled, or at least a draft of them made, so that I can fix my direction in their adoption, saying, that having read them, and approving of them, I beg leave to offer, &c. Don't you think this will be a good plan? You will not object to letting me have the management of the architectural part of the College. I should much like this, that it may in *all* things be as much a *model* College as may be."

The chord of the hope of this result, which had been stirred in the summer, vibrated, we do not wonder, from Eton to Sydney; and, as if by anticipation of the speed of the electric telegraph, three weeks after the last letter was penned, another responsive one was sent from Australia, of such exceeding interest that I must quote *in extenso*:

"Now I must hasten to a topic—I mean Mr. Hope's proposal about St. Augustine's. Molesworth, of Rochdale,

had a plan some years ago, when I was last in England, for purchasing that very portion in order to remove to it the site of the King's School, which I liked the idea of very much. But this is far better. My wife and I were alone just before dusk when your letter came; and it was well there was not too much light while we read it, for nothing has occurred for years which went more deeply to our hearts, and in broad daylight I fear we should have exposed ourselves. This morning (December 28) I could not help saying to some of the Clergy, 'Mr. Coleridge and his friends have *something* in view for the benefit of the Church all over the world. I am not at liberty to say *what* it is; but it is the most extraordinary and unparalleled event I almost ever heard of; and if it do come to pass, I cannot help thinking and saying that the hand of God is in it.' You may suppose that their expectations are not a little excited. And will it not be all I here say, and even more? Oxford would have been very good as a situation: but, to my judgment, independently of natural feeling, many reasons present themselves why Canterbury may be preferable. And really Mr. Hope's beginning is so truly auspicious, so truly providential rather, that I do expect, as soon as it is known, it will carry you full *half-way* towards the termination you have proposed.

"As to the ground purchased, it must be that portion, unquestionably, called the bowling-green, between the great entrance gate, fronting Lady Wootton's Green, and the spot where, within *our* recollection, Ethelbert's Tower and other ruins used to stand; where we used to go to see the fire-works. Almost all the rest is occupied. The Cemetery Gate is, or was, a private dwelling: the Kent and Canterbury Hospital *(lugendum)* occupies a large slice: the new Gaol *(nefandum)* another as large. But, on the left, after entering the great gate, there was a large space occupied as a Brewery;

whereon, if it be procurable, there might be, I should suppose, sufficient space without encroaching on the site of the church, which Mr. Hope with such a just feeling of veneration for the sacredness of the place is anxious to avoid. I had no sleep last night for thinking of this; and you will find some reason for thinking that I dream of it by day. Indeed I hope it makes me thankful as well as thoughtful.

"Another singular coincidence I will mention, which seems to show that all things *do* work *together*, when we are sincerely and heartily devoting our thoughts in our respective stations to promote the glory of God by extending His kingdom upon earth. You urge me to prepare a place where young men qualified for the Office of Deacon may find a *Refugium*, in case you should be able to send out to me any such. It is truly remarkable that last Sunday I had ordained a deacon exactly upon the terms which you suggest; and had been occupying my thoughts with the plan of a small *College* for sixteen such. I will send you a ground plan of my projected College, and the sketch I had drawn out before your letter came. The *name* even had occupied my thoughts. . . *Now* I think, if the grand scheme proceeds, it must be "St. Augustine's."

This letter was followed up by another on Jan. 4, 1845, in which the Bishop says:

"My principal purpose in now writing is to speak a little more about a College here of Candidates for the ministry. My mind is yet full to overflowing with the wonderful consummation likely to be accomplished by Mr. Hope's magnificent (magnificent, because so humble and unpretending) appropriation of his worldly goods to the purchase of St. Augustine's. Should it take effect (and I will hardly allow myself to doubt) we may surely say, 'This is the Lord's doing and it is marvellous in our eyes.' However, as to my

own needs, they are *so* great, that nothing must stand in the way of an endeavour to train up a due and constant succession of deacons, at any rate, under my own charge. . . . My maxim has hitherto been to trust in God, and to go forward: and though with respect to a sufficiency of labourers the way before me be at this moment *very* dark and doubtful, I endeavour to rest in hope, and do not cast away confidence. But my difficulties, present and prospective, nobody can form an image of."

The "secret" of December 2 was by degrees divulged to one and another; and the following words of a venerable man, Dean Chandler, of Chichester, will express the feelings which the communication inspired:—"I had heard that you had first purchased St. Augustine's, and then transferred it to the intended Missionary College. The intelligence delighted me. I never quite liked the thoughts of locating the College at Oxford; *in* while not *of* the University. But St. Augustine's combines local, antiquarian, historical, ecclesiastical advantages,—in short, almost everything that could be desired."

In the beginning of 1845, Mr. Coleridge, with his private fund, and Mr. Hope, with his site, had a joint interview with his Grace the Archbishop of Canterbury, and laid their views before him. The reception they met with, and the assurances they received, were all they could desire. I shall probably have occasion to advert to this subject in another place.

The Dean of Canterbury was as cordial as the Archbishop. "Whenever (wrote he) you send out your list of subscribers, you may put down, 'A Friend through Mr. Hope, £500.'" Strictly speaking, the donor of this munificent gift was the Archdeacon of Maidstone, for he was not promoted to the Deanery of Canterbury till December 1845,

on the translation of Dean Bagot to the Bishopric of Bath and Wells.

With the prospect of building operations now daily drawing nearer, it became necessary to select an Architect, and Mr. Hope nominated to that office

WILLIAM BUTTERFIELD, ESQ.,

a gentleman, who gave himself to the execution of his not easy duties with all his heart and mind, and with what architectural success it is superfluous for me to say.

They made a day of it together at Canterbury, on January 27th, of which I find an account by Mr. Hope.

"We made a survey of the site, and have, I think, pretty well decided upon our plan. The buildings which are to be first erected will make one large and very handsome quadrangle, working up many ancient remains, which indeed it is not at all improbable may of old have formed a quadrangle. These additional buildings, when wanted, will throw themselves into the form of additional quadrangles, all "*more Ecclesiastico.*" Butterfield is very much wrapt, as you may imagine, in such an undertaking.

"I shall ask to buy another portion of the precincts, for we propose adding to the great Gate for the Lodgings of the Head. To the right is an old building which will be fitted up for public rooms. Beyond this, a Hall, of which the upper storey with its large massive open roof and Gothic windows, (of which, though they be now perished, we have in old prints indications from which they may now be restored—this part of the building *was* a public-house) will be the Library, and the lower storey, *Lectoriæ.* Beyond this is the Chapel, an old one of which there were many remains, especially of the west front, of exquisite beauty, restored and of necessity lengthened—a thing to be less scrupulous about, as

the East end of it is entirely perished. On the other side of the quadrangle will be the Refectory, built, *we hope*, if we can manage Mrs. —— (who there abuts) on the foundations of the old Refectory, which our excavations have laid open. These two masses of buildings will be joined on one side by the domestic buildings, and on the other either by buildings or a cloister. Of course the Students will not have above a room a-piece; and two should suffice the Fellows."

Other notes, on dates near that of the preceding, continue the interesting narrative:

"Mrs. —— has consented to our rebuilding the wall, and using her ground. Mr. —— will sell. And there is another piece of land acquirable at a fair profit on what the purchaser gave. I am desirous of the old precincts of St. Augustine's. The seal, and other curiosities which our digging has brought to light, I intend should be deposited among the κειμήλια in the College Library. We have had leave from the Hospital people to excavate those portions of the Great Church in their grounds. This at least I shall try to buy from them. Part of the Great Church is already in my hands, and the rest, the Choir, in Mrs. ————'s grounds. This will be the great thing to save from desecration; — that famous Church where slept so many of our Saints, including our ten *(sic)* first Archbishops. As it is, I hold that, *morally* and *physically*, the College Chapel should be the turning point of the College. . . The plan (Feb. 18) is developing, perhaps with changes. In the great gateway are *niches*. Would it be safe to fill them with S. Austin, &c. . . Give me some notion of how many Fellows there are to be, in order that the Fellows' buildings may be accordingly designed. . I will take (Mar. 7) immediate steps for the transfer or for (what shall be equivalent) a leaving it by Codicil to you. Which do you think will be best? Would not it almost be

better that we should keep it in our own hands till the building is done, and then hand over the College ready made? Another reason against at once conveying may be that I have not bought all I want; nor may for some time. . . (Feb. 21): The building is just now, like other things, developing difficulties, but merely architectural ones, which we shall easily overcome. We yesterday (Feb. 25) fixed finally the site of the Chapel where we originally intended, viz., lengthening the little Chapel, with the west end ending in the external façade. . . (May 22): B. is now laying out the apartments of the Students. We have, you know, agreed (*i.e.*, after sundry other suggested plans) on giving each a small sleeping cell along a long gallery; and what we are now desiring is, to give each a small separate study, and to warm the studies with hot water. So none will be better or worse off than another. We are going to have a Lavatory.

We must now leave the College works for a while, and go back to an earlier part of the year to watch the progress of the Funds for carrying them on. By express desire of the Archbishop, Mr. Coleridge had hitherto restricted the circulation of his Appeal to his own friends, and by March 1845 he had more than £25,000 to offer as a guarantee. But this successful enthusiasm was now to be qualified, directed, secured, or checked, as any one may like to put it, by other influences. When the Primate of All England was asked to connect himself with the scheme, he could only do it as occupying a peculiar and prominent place in it; and not having leisure to satisfy himself of every detail, he required some security in the form of a Provisional Body to act," in connexion with Mr. Coleridge and Mr. Hope," and make all future arrangements.

Such a Provisional Committee was accordingly nominated by his Grace, April 13th, and I will place their

names before you in the prominent place they deserve :—

THE RIGHT REV. THE LORD BISHOP OF LICHFIELD.

THE RIGHT REV. BISHOP COLERIDGE.

THE VEN. THE ARCHDEACON OF MAIDSTONE.

THE REV. DR. JELF, PRINCIPAL OF KING'S COLLEGE, LONDON.

THE REV. B. HARRISON, DOMESTIC CHAPLAIN TO THE ARCHBISHOP OF CANTERBURY
(afterwards Archdeacon of Maidstone).

JOSHUA WATSON, ESQ.*

To whom must be added as Hon. Treasurers—

THE HON. MR. JUSTICE PATTESON.*

WILLIAM COTTON, ESQ.,* GOVERNOR OF THE BANK OF ENGLAND.

Mr. Coleridge was, naturally, appointed Hon. Secretary, and now the Provisional Committee was empowered to forward all preliminary arrangements, in conjunction with himself and Mr. Hope.

Their first meeting was held May 6, when a Form of Public Proposal was discussed. At subsequent meetings it was corrected, and then issued on May 19, with subscriptions, amongst others, attached to it of the Archbishop of Canterbury* for £1000, the Archbishop of York for £500*, the Bishop of London* for £500. On June 13th, the Committee decided, after the encouraging answers from the Bishops, upon giving their Appeal increased circulation. At the same time, too, it was determined to hire temporary buildings at Canterbury, if possible, and commence instruction there from the ensuing Advent ; to address a letter to the Masters of

* See Kalendar of Benefactors at end of Chapter III.

Grammar Schools; and to fix the conditions of admission to the Missionary College. Amongst the additional contributors, I must make special mention of one—

JOHN CHARLES SHARPE, ESQ.,

who at this early date, offered £2000, and under the significant motto, "The work is God's, and who shall let it," £1000 more, an annual subscription of £30, and a painted window, which last was ultimately exchanged for the conduit, which forms so picturesque an object in our quadrangle, and cost him £200.

By the end of July, the most illustrious names in the land were placed at the head of the list; the Prince Albert having announced, by letter to the Archbishop, that

HER GRACIOUS MAJESTY THE QUEEN
And HIS ROYAL HIGHNESS, PRINCE ALBERT

had given Donations to the General Fund.

HER MAJESTY ADELAIDE THE QUEEN DOWAGER

had already paid in a subscription from herself.

Other movements were set on foot at the same time for providing Exhibitions for future Students, of which the most matured was that in Leicestershire, by the local Committees of the S.P.C.K. and S.P.G., and which resulted in the establishment of our "Leicestershire Fund." There was said to be something of the kind in the West Indies. And this may be taken as the foreshadowing of the Guiana Exhibition, and of the Victorian Scholarship in Australia. The Bishop of Australia was ready, as ever, with his encouraging words: "We all admire the devoted tone of the resolution, not to depend on patronage or influence in working out a design commenced in the faith that God will prosper this our work. This is as it should be: and the raising up of Mr. Hope so unexpectedly as a coadjutor shews, perhaps more

forcibly than even the long list of Subscriptions pledged, that help will not be wanting. My concurrence in the work shall be expressed to the Archbishop. Probably I may write a *separate* letter also; but as it may have greater weight with the public, I shall draw up a short Address to his Grace, to be signed jointly by myself and clergy. I believe they will *all* sign it, for they feel and experience the sad destitution we are under from dearth of labourers."

On Oct. 23, the future Warden, Bishop Coleridge, having acceded to the request of the Archbishop to fill that office, paid his first visit to the scene, and met Mr. Hope there. He writes of it: "The place was full of workmen, and all was activity; a thorough 'fervet opus.' The restorations are very happy; and the windows of the Ambulatory really beautiful; the Caen stone cutting sharp, and showing off the tracery and fine work. The group of buildings, looking back on the entrance gate, on the projecting angle of the old Guest Chamber, and on the Hall, with the Ambulatory and Students' apartments on the left, is very striking. I do not think that many of the old Colleges will surpass it." "The Buildings," he adds at a later date, "are proceeding rapidly."

At the end of the year 1845, the gratifying statement was made by the Provisional Committee, that "one entire side of the quadrangle is externally complete and covered in; that the Hall and Offices are in an advanced state; and the Chapel, Warden's House, and Fellows' Building, begun; and it is hoped the Library and Lecture Rooms will be commenced in the spring. There is at present every reason to expect that the Buildings will be ready for the reception of Students by the end of August next." "The amount at present contributed, irrespective of Annual Subscriptions, is £50,000. This sum does not include the value of the site, nor the additional outlay incurred by its munificent donor, who, besides

a large donation to the general fund, has taken upon himself the erection of a considerable part of the buildings—of those in particular, which, from their architectural character, would involve comparatively the greatest cost."

The Chronicle of 1846 need not be long. Additional purchases of land and of the cottages in Monastery Street were made at Mr. Hope's expense this year, greatly to the advantage of the advancing arrangements. The scale of the works, however, was too great to allow of all being ready by August; and indeed, in that month, a revised statement was projected, to report progress, to invite Students to come forward, and to name Easter, 1847, as the probable time of opening the College. As yet, neither Sub-warden nor any Fellows had been appointed.

You will prefer, I am sure, to dry statistical details, some more of the refreshing words from Australia, penned at different times during this year.

"Your account of progress fills me with joy and hope. Every step, hitherto, appears to have been taken with such accuracy of judgment, as well as in such a spirit of piety, unalloyed by secular views, that while the favour of the Great Head of the Church, as I fain would hope, rests upon the undertaking, the marvellous and most encouraging circumstance is that among men there are no gainsayers. It is my most earnest prayer that this happy state of things may continue uninterrupted, and that you may receive the crown of your labour and anxieties in witnessing their blessed effect upon all the Colonial Churches, through the labours of that ministry which you will provide for their supply of their pressing necessities. I am happy to inform you that Sir George Gipps has authorised me to set down his name as a Subscriber of £100, a very handsome Subscription. I heartily rejoice in this. Put me down as a Subscriber of

£50, and of £10 annually. We shall draw upon you, as soon as you are able to meet our demand, for a repayment not exactly in kind, but in the shape of good, sound-hearted, clear-headed, judicious, self-denying men, who may do the work which is here provided in super-abundance, for all that you can provide. Never in my life did I give money with a more entire persuasion that it was devoted to a good work, nor with a more earnest prayer that the blessing of God may be upon the work itself.

"There is a class of persons who would give the preference to a Seminary of Divinity to be established *here*: and I so far concur in their views as to admit that this would be very desirable in conjunction with St. Augustine's, but not as a perfect substitute. . . As many as may be required to fill the more important cures, and to uphold the credit of the church by their superior acquirements, I trust we may look to St. Augustine's to supply. Our Collegiate Institution is *meant* to be, if you will allow it, a branch of St. Augustine's. During the next two years we shall ripen our plans; and by God's blessing may bring to maturity a school of the prophets, which you may not think unworthy to be taken into association with St. Augustine's.

"Let me not omit to tell you (reminded by the name) that I have taken a sweet solemn air of Haydn, and have put it in charge of my daughters, that they adapt it to the words of the hymn of the Augustinian Missionaries, "Deprecamus Te, Domine," &c., as given in Bede, and that they will set it for four voices; and if it be ever sung by your choristers within those hallowed walls, sensibly will the intelligence of it gratify the Bishop and the Bishop's daughters."

The good Bishop's supposition, expressed at the beginning of the extracts I have just made from his letter of 1846,

was not verified by the fact. It will hardly surprise you to learn that the scheme of St. Augustine's College, in whole or in detail, was in many quarters looked upon with great disfavour. It could scarcely have been otherwise, but I am not called upon in such a letter as this to comment upon it, still less to produce any evidence of it, which may well pass, as it has long since passed away. We are fallen, and we may thank God for it, upon happier times, and experience more generous consideration from all parties in the Church.

Far greater anxiety arose to those who were most concerned, during the settlement of difficult and delicate questions touching the name, the constitution, the principles, the educational system, the disciplinary regulations, of the proposed College. The discussions on these several points began in the summer of 1845, and were not finally settled and arranged till the very time of the opening, being, in fact, one cause of the delay of that happy consummation.

It will, perhaps, surprise you that the very name of "Saint Augustine" for the College was by some demurred to. Happily there were those who made a strict point of it, and have thus bequeathed to us a title and ancestral name of which we are all so justly proud. To the same firmness, also, we owe the independence of our Collegiate Constitution; so that instead of our being a "Principal, and Assistants, or Professors" under the control of Council, Committee, Chapter, or what not, we rejoice in the titles of Warden, Sub-Warden, Fellows, indicating domestic completeness, stable position, common life with one another, and with the Students who are committed to our guardianship. A "Substratum of Statutes" drawn up in 1845, and describing in strong lines the principles of the Institution, was most minutely discussed, and received in their revised form the name of "Provisional Statutes." And it is upon these, and

in accordance with their spirit and substance that the Permanent Statutes were ultimately framed, giving as they do a free-working constitution to the body politick, with the advantage of a perpetual Visitor, in the person of the Archbishop of Canterbury, whom they can consult in any exigency. The notion of a Council, to act as a medium, was very wisely abandoned. The Church principles, by which the College was to be characterized, I think I may conveniently, and I am sure I can truly, express by the adaptation of a common phrase, "The Prayer Book, the whole Prayer Book, and nothing but the Prayer Book." And by the word "principles" I mean, not only the outward observances of the Christian year, but the spirit, temper, opinions, which their constant use ought to foster and establish. The criterion designed was not to be the opinions of the public, but the written law of the Church of England itself: and the Chapel was to be the centre of the College religious life. In our enjoyment of all these inestimable advantages, I would never have you forget that they were secured to you by tenacity of principle and of purpose during these years 1845—1848.

The learned and pious Archhishop Howley was taken to his rest on February 11, 1848, and we have a new name, a new link in the course of events I am now narrating.

The Most Rev. Archbishop Sumner,

while as yet only Primate-elect, and still Bishop of Chester, was conferred with through his old friend Mr. Justice Patteson on the subject of the College, and after perusing the Provisional Statutes, expressed his full approval of them, and with readiness, which in his case had peculiar grace and value, consented to undertake all that should be desired of him. The charter which had been already drafted, was by the beginning of May in the hands of the Attorney General.

I have been told that Sir George Grey, then Home Secretary, kindly exerted his influence in facilitating things. The Provisional Committee held some meetings for other necessary arrangements. The Sub-Warden, and the first Fellow, were appointed by the Archbishop. Mr. Hope, on Juue 6th, issued his letters of invitation to the ceremonies of the day. The day of opening was at last fixed for the Festival of St. Peter's.

The Royal Charter bears date June 28, 1848, and the same date is carried on the deed of conveyance of the site to the "Warden, Sub-Warden, and Fellows of the Missionary College of St. Augustine, Canterbury." The Statutes of the College were given, as had always heen designed from the first, by the Archbishop as Visitor. Bearing no date, I may be allowed to assume them to have been given on the same day as the preceding. These three Documents are, as you may well suppose, most precious to us, precious as securing to us our rights and liberties, as defining our constitution, as settling our principles of administration, as indicating the spirit of our system. This last service I shall have to speak of in a subsequent chapter.

It is high time, my dear friends, I should allow you to draw breath after my lengthened narrative, and give you time to review, and reflect upon, as I am sure you will, with thankful acknowledgment of a superintending Providence, all the steps by which things were brought to the happy issue of June 28, 1848.

> "Thus God grants prayer, but in His love
> Makes times and ways His own."—*Lyra Apostolica.*

CHAPTER III.

ST. PETER'S DAY, 1848.

O Lord! look down and hear!
Not unto man,
Nor to a fleshly arm,
Nor to the crafts of a vain wisdom's charm,
But to Thy Spirit do we trust our plan:
O Lord, be near!

Verses for 1851.

Perhaps the Poem of which I have quoted the first stanza, and which is entitled "The Foundation of a College," referred to St. Augustine's; or perhaps it referred to St. Columba's College in Ireland, with the foundation of which the gifted author of these lines had much to do. But they truly express the spirit of that large band of Churchmen who gathered together for the long-looked-for ceremonial of St. Peter's Day, 1848.

In a posthumous publication of the Rev. Dr. Neale, entitled "Sequences, Hymns, and other Ecclesiastical Verses," there is a Ballad, beginning with the words, "'Tis the Vigil of St. Peter," which in spirited trochaics describes the scene, from the bustle of the first arrivals, to the conclusion of the sacred rite. The "Special Correspondents" of the daily press were on the spot. The "Times" was indebted to the pen of the late Rev. W. Scott, of Hoxton. The

accounts in the several papers were naturally very similar to each other; including, as all did, some antiquarian and historical notices of the old Abbey, as well as architectural descriptions of the new Buildings. Some years ago, I selected that in the "Guardian" (July 5, 1848) as being about the best; and it will be convenient to you to have the chief part of it embodied in the present chapter.

"It was our painful duty last week, to record events passing in a neighbouring country, unparalleled in the annals of civil warfare among Christians, for atrocity and bloodshed (*); crowned too with the death of the chief pastor of the French Church, whilst engaged in the holy attempt to throw oil upon the troubled waters. We have this week to paint a scene of peaceful contrast, in which our Archbishop took a prominent part; and one we hope in all respects calculated to call down a continuance of God's blessings upon our land.

"The consecration of the Chapel of St. Augustine's College, Canterbury, on Thursday last, is an event of the age —a striking witness of life in the Church—that will speak to future generations in an eloquent tongue of piety and self-denial most conspicuous in an age of luxurious indulgence. It was on St. Peter's Day, 1847, that we had the gratification of witnessing the consecration of four Colonial Bishops in Westminster Abbey. A twelvemonth has elapsed, and again the festival of St. Peter is sanctified by the dedication of a College following up the good work of its predecessor, in giving strength to our Church in the colonies, and affording assistance in propagating the Gospel among brethren who have a peculiar claim to such a help from our hands.

"The College is founded on the site for a monastery assigned by Ethelbert, King of Kent, in the year 605, to St.

* In allusion to the frightful intelligence given in the previous number from Paris, and the atrocious murder of the Archbishop of Paris.

Augustine, from which date the following brief history will trace it down to the present time :—

"The ancient monastery was dedicated to St. Peter and St. Paul, and was under the Benedictine rule. The monastery appears to have been a place of royal sepulture; King Ethelbert and St. Augustine were interred there, and many of their successors. By royal favour, and by the especial patronage of the Papal See, it grew in power and wealth. Canute, the famous Danish monarch, was one of the contributors to its grandeur, and nearly every Sovereign down to the reign of Edward the Confessor. Indeed, so great was its influence, that, though from its foundation to the Norman Conquest it acknowledged the rule of the Mother Church, in after years it refused to do so, and in the end so far established its independence that the Archbishop's benediction on the abbots was conferred within the Abbey Church, and without any profession of obedience being exacted. In the midst of its pride, however, this famous monastery suffered many reverses, and was at length reduced to the same degraded condition as all the other religious establishments of the kind in this country. It was frequently sacked by the Danes; in 1168 it was nearly consumed by fire, and in 1271 an inundation did great injury to a large portion of the structure. After a reign of 69 abbots, the final overthrow of its power took place in the reign of Henry VIII., by whom it was seized as a royal palace, and the domains turned into a deer park and chase. In the second and third year of Philip and Mary, the Queen granted the estate to the Cardinal Archbishop Pole for life. Queen Elizabeth, in 1573, kept court there in a royal progress, and both Charles I. and Charles II. lodged there, the former on his marriage with the Princess Henrietta, and the latter on passing through Canterbury on his restoration. Queen Elizabeth granted it to Henry, Lord Cobham, who

was attainted, when it again lapsed to the Crown. The Queen then gave it to Lord Essendon, Viscount Cranbourne, Earl of Salisbury, but it afterwards fell into the hands of Edward Lord Wotton of Marley, from whom it descended to Thomas Lord Wotton, and remained in that family till the Great Rebellion, when it was plundered. Sir Edward Hales, who married one of Lord Wotton's daughters, subsequently obtained possession, and from him it descended to Sir Edward Hales, of St. Stephen's, Baronet. At this time so little veneration was paid to the ruins of this once sacred place, that the apartments adjoining the gateway were used as an alehouse, the gateway was converted into a brewhouse, the court into a bowling-green, the * chapel into a fives-court, and the room over the gate into a large brewing vat, or, perhaps worse, a cockpit.

After a summary of the circumstances which brought about the happy change, the accounts goes on :—

" The new College is built in the style of the 14th century, and accords admirably with the fine old Gateway, which has been incorporated with it, now forming the grand entrance. The porter's room and infirmary to the north, the dining hall, with kitchen and offices, the west front of the chapel, and the Warden's and Fellows' lodgings to the south of the gateway, form the principal street front. The walls all round are faced with square flint and ragstone, which, contrasted with the red tiled roofing and the quaint Gothic forms of the stone masonry where it intervenes, has a singular but very pleasing effect. The use of flint in this way is almost entirely confined to ancient times, and this may be considered the most successful modern imitation thereof. To a spectator the walls look like one immense mass of honeycomb—so curiously and regularly are the flints arranged. The general effect of the

* *I.E.* the north wall of the great Abbey Church.

buildings is excellent, their character and subordination as a consistent whole being skilfully preserved, while over them is cast the air of modesty and grave seclusion, well befitting an institution dedicated to theological study.

"Entering the Gateway, you find yourself in a turfed Quadrangle, with diagonal and straight gravel walks; a gravelled terrace runs round the north and part of the south. On the *north* terrace stand the cloisters, with the students' dormitory above them; they are one hundred and fifty feet in length, and occupy the space of eight arches. In the buildings above are apartments for forty-eight students,* consisting of a sitting-room and small bed-room partitioned off for each; the rooms are warmed with hot-water pipes, and opened from either side into a gallery two hundred and fifty feet long. On the *east* side of the quadrangle is an undercroft, intended for a Museum, a fine room, floored with red tiles and vaulted with brick, the arches having stone groinings. Above the Museum is the Library, the entrance to which, with large open staircase, forms the principal feature in this portion of the building, and for the unostentatious beauty of which the architect has been much praised. The Library has a fine pitched oak roof and is lighted on each side by six windows, and at the end by a large one with stained glass, with figures representing St. Augustine, in a quatre-foil in the centre, on each side St. Peter and St. Paul. Some progress has already been made in the collection of books, and the arrangements for reading are very good. The *south* side is formed by a terrace under the north wall, and remains of the western tower of the ancient Abbey Church; this tower, known as St. Ethelbert 's was most unnecessarily pulled down a few years since, under a mistaken idea that it was unsafe.† A wall, shutting off

* The rooms available for students are forty-two.

† In the year 1823.

the College garden, completes this side. A broad raised terrace is carried round in front of the students' buildings and library. An elegant stone conduit, the gift of J. C. Sharpe, Esq., the banker in Fleet Street, stands in the middle of the quadrangle. The College buildings are throughout designed to agree in style with the ancient gateway, which has long ranked among the finest remains in the kingdom. The west end of the Chapel is of early English or first pointed architecture ; it had been very much mutilated, and was all that remained of an ancient guest chapel. The present chapel is half as long again as this was. On the *west* side of the quadrangle stand the apartments of the Warden and Fellows, the chapel of the college, projecting considerably beyond the other buildings into the court, the dining hall, and the kitchens. The chapel is fitted up with surprising taste, and merits, from the chaste simplicity of its details and its elegant proportions, a minute description. It is raised upon a crypt, is provided with seats in the ante-chapel for the lay members of the college, and is furnished with sixty-four stalls in the choir for the fellows and students, and a litany stool in the centre. The chapel is lit by an east window, two on each side of the sacrarium, one in the ante-chapel, and a western triplet, all filled with stained glass, by Willement. The east window of five lights contains, in the three middle ones, the Baptism of our Lord,* the Adoration,* and our Saviour's first Miracle at the marriage feast in Cana, under canopies, subjects which are commonly known as the three Epiphanies. In the external lights are figures of St. Gregory and St. Augustine,† under similar canopies. Above, in two cinque-

* After Giotto's designs at Florence.

† The figure of Augustine in the southernmost light of the east window is a copy of an Archbishop, vested in the robes of the period, *i.e.* at the end of the sixth century, from one of a group of figures, that constitute a beautiful mosaic on the eastern part of the Church of St. Vitalis, at Ravenna, founded by the Emperor Justinian in 547.

foils, is the Annunciation, being figures of the Blessed Virgin and the Archangel. In a wheel of trefoils above is a choir of angels. In the two north windows in the sacrarium, containing two lights each, are the full length figures of the four Evangelists, holding on labels the first words of each gospel. Above these, in quatrefoils, is represented our Lord, enthroned and supported by angels, with the inscription, "*Sedebit autem Dominus Rex in Eternum*," and the day of Pentecost. In similar windows on the south side are the four greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, with the offering up of Isaac, and the meeting of Abraham and Melchizedec, in the tracery above. In the west windows of the chapel is the history of St. Peter and St. Paul, in memory of whom the Abbey was originally dedicated. The altar candlesticks are of silver gilt, and of a rich and ancient design. The sacramental plate is of the same material, and also carefully modelled after mediæval examples. The great feature, however, of this exquisite little chapel is the sacrarium. The Altar is raised on three successive steps, distinguished each by tesselated pavement of distinct patterns. The lowest step is covered with tiles relieving a *fleur-de-lis* stamp. On the second are tiles of a circular form, bearing each the inscription, in old English, "*Miserere Domine Jesu.*" The foot-pace * of the altar is a rich mosaic pattern of enamel-work, the colours being dark brown, green, red, and blue. The architect has sought, as far as possible, to restore each particular part of the ruins, in detail as well as style; thus the present library, chapel, and dormitories are built upon the exact foundations of the old. The library crypt is a literal restoration from the existing remains of the crypt of the old great refectory. The library itself is an original composition of Mr. Butterfield, though, of course, of the same size

* In the *Times*, by a curious misprint, this is called the foot-*pan*.

as the refectory. The Hall is a restoration, from remains found in the course of the work, of its predecessor, which must have been the great hall. The arrangement of the hall and chapel opening from a common staircase was the ancient one. The common room was the bed chamber for the principal guests. The Warden's lodge and Fellows' lodgings are an original design of Mr. Butterfield's, but mainly on old foundations. Perhaps the most picturesque feature in this beautiful reproduction of our ancient monastic buildings is to be found in the "fair conduit," which occupies the centre of the quadrangle.

"Canterbury was crowded on Wednesday evening, and there was great difficulty in obtaining beds at any price, although the principal parties concerned in the ceremonial did not arrive till Thursday morning. The Archbishop of Canterbury, Mr. Hope, and many friends, left London at 5 o'clock, a.m.* by a special train, and at eight o'clock those who had received the privilege of an invitation assembled in the dining hall.

"The company having been placed in the chapel, the procession, which had robed in the common room, entered in the following order about 9 o'clock, a.m. :—

Verger,
The Sub-Warden and Fellow,
The Bishop-Warden,
The Bishops of Fredericton and Brechin,
The Bishops of Lichfield and Oxford,
The Bishop of London,
The Archbishop of Canterbury, followed by his Chaplains,
The Deputy Registrar and other Officials.

"His Grace being seated on a throne, erected for the purpose at the north side of the Holy Table, the Warden presented and read the petition of himself and the Fellows for the con-

* The Queen's concert having been unluckily fixed for the 28th of June, the Archbishop himself proposed the early train on the 29th.

secration of the chapel of the College, situated within the precincts of the dissolved Monastery of St. Augustine, the site whereof had been presented for the purpose by Alexander James Beresford Hope, Esq., M.P.* The Archbishop assented to the prayer of the petition; and then, attended by the other Bishops and his Chaplains, the Warden, Sub-Warden, and Fellow, moved towards the west end and back to the Holy Table, repeating the 24th Psalm. The consecration service, which had been drawn up specially for the occasion by the Archbishop, was then proceeded with by his Grace.

"While the offertory sentences were read by the Primate, the alms were collected by the Fellows, and amounted to about £508. The prayer for the Church Militant was said by the Archbishop, and the Exhortation and Confession by the Bishop-Warden; the rest of the office by his Grace the Archbishop. The Archbishop having communicated the other Bishops, proceeded, with the Bishop of London aided by the Bishop of Lichfield and Bishop Coleridge, to administer to the other clergy and laity present. These were in number about one hundred and thirty, including Lady Mildred Beresford Hope and six ladies in the Ante-Chapel. During the early part of the morning there was much and continued rain, but whilst the administration of the Holy Communion took place, the sun broke forth, lighting up the chapel with its rays, falling in bright gladness on the crowd of devout worshippers kneeling on the bare pavement in the centre of the chapel, offering a glad omen to the chief founder as it greeted him on his approach to the altar. God grant that it may be realized!

After these services at the Chapel, the congregation proceeded about noon to the Cathedral, where the Archbishop

Then let him offer all these lands, approaching to the Throne,
Whose heart the God of hearts hath touch'd to rescue back His own;
And sign the deed, and seal with speed—few words and brief suffice,
Till England's Primate offer up the Mystic Sacrifice!

Neale.

preached the consecration sermon, choosing for his text Eph., III. 10: "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." About six hundred clergy were present.

"The Dean read the offertory sentences, and the prayer for the Church Militant; the Archbishop giving the benediction.

"The crowded state of the Cathedral prevented the collection of the alms except at the doors, where plates were held by the Rev. Dr. Mill, the Rev. George Gilbert, the Rev. Thomas Darling, the Rev. A. P. Moor, (Fellow of St. Augustine's,) and the Rev. E. H. Woodall; and £430 was collected. During the day a donation of £1,000 was announced, for the establishment of Australian scholarships.*

"At three o'clock an elegant luncheon was provided in the cloisters and museum of the college, of which Mr. Hope invited at least twelve hundred to partake. The College was now thronged with visitors that gave the quadrangle a most gay appearance, and the opportunity was taken to inspect the various buildings, which called down the admiration of a crowd of good judges, whose praises would be no slight reward to the pains-taking architect, and whose blessings on its founder, we trust, may be reiterated within its walls for ages to come."

"The day concluded with evening prayers at the beautiful cathedral, amidst associations that space will not allow us to dwell upon here, though they must be coupled with the Festival of St. Peter in the memory of all present for time yet to come."

An article on "St. Augustine's, Canterbury," in the *Ecclesiologist* for August, 1848, from the pen of the learned

* The generous donor was the late Rev. H. J. Hutchesson, in honour of his friend and former pupil, the Lord Bishop of Sydney.

Editor, is a most instructive criticism, with much graphic detail, of every portion of the buildings. And the *Colonial Church Chronicle*, of the same month, has another article of singular force and interest, from another point of view, forecasting for "the future of St. Augustine's," as its proper work, the evangelization of the heathen, especially of the oriental superstitions. I wish I could transfer the matter of these articles to my present letter. Read them for yourselves if you have the opportunity.

But I cannot resist copying out for you the Bishop of Sydney's letter, still in MS., written to the Rev. Edward Coleridge after the news of the happy consummation had reached him. After what I have already told you in the last chapter, you can imagine with what feelings it was written.

"I received lately two very gratifying memorials of you in the shape of newspapers directed by your hand, conveying a report of the proceedings at Canterbury on St. Peter's Day; for which, as well as for the great good accomplished on the same anniversary in the previous year, I trust that many generations of the world will have cause to be thankful; first, to Almighty God who has put it into the hearts of His servants to do such things for His honour and service, and secondly, in a remote degree, to those servants themselves, who are His willing agents in fulfilling these His wise designs by the surrender to Him of their worldly things. May He prove Himself the exceeding great reward of all such. I have just been writing to good George Gilbert of Grantham, acknowledging the receipt of *his* report of this great day's proceedings, and I copy a few lines expressive of my feelings; as one's *first* words in such cases are generally the best. 'Your description of the exalted and encouraging ceremonies of the previous day fills me with joy and thankfulness inexpressible. But amidst the throng of eminent and noble personages who

were in attendance on that great occasion, my eye is directed to one humble-minded, and, *we* know, constitutionally retiring individual, who would place himself in the lowest room, and I have no doubt in its obscurest corner, that he might not be brought into notice and observation by the deed of piety and munificence which he was then contemplating. I mean, of course, our friend Hutchesson.' You (E. C.) are aware what he offers to devote: the large sum of £1000 to endow two Australian Scholarships for St. Augustine's. It is 52 years this month, and I might almost add this day, since H. and I first met in the King's School: he then a monitor, and I the junior of all. One does not undergo many times in life, if ever, a repetition of the feelings which attend the first opening of a school-boy's life. It is wonderful to look back upon the time that has since gone by: and most of all wonderful to find ourselves brought into connexion again by our common interest in such a proposal. But to say one word more of St. Peter's Day, Hutchesson was not the only one upon whom my thoughts rested with a feeling of interest which the immense distance only renders more deep and real. I thought of you, dear Coleridge, and of your heartfelt satisfaction, not proud, I am sure, but chastened and thoughtful, at witnessing this completion of *your own* glorious design, and this effect of your exertion, proof against weariness and disappointment. Were you not indeed repaid? I thought too of noble A. J. B. Hope, and how much happier he must have felt at seeing in its immediate result the benefit which this application of his wealth had already secured to the Church of Christ; and anticipating, as he might allowably do, the still more important services which, in time to come, his foundation might render to the same holy cause; perplexed and tried as we must all perceive it is about to be. I thought too of worthy excellent Mr. Sharpe, and felt convinced that in

the midst of those solemnities he still held fast by the persuasion expressed in the words, beneath which, in the list of Subscribers, you will not have forgotten, he concealed his munificence from the applause of men. Others, too, had a share of my remembrance: but these I think were certainly the chief objects. And now I can only pray that, as you have gone to work, and will, I have no doubt, be stedfast and immovable in it, so your labour may not be in vain in the Lord."

To this concluding sentence it will be welcome and suitable to attach the beautiful form of prayer, so well known to you, bearing the date of *St. Peter's Day*, 1848, and authenticated by the initials R. B., which you will easily recognize.

A Prayer for St. Augustine's College.

Bless, O Lord, this place now set apart to Thy glory, and grant that Thy holy Name may be worshipped therein in truth and purity to all generations. Give grace and wisdom to all the Authorities, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity, and self-denial. Bless all who may be trained therein. Take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subjugate their wills, purify their hearts, and so penetrate them with Thy Spirit, and fill them with Thy love, that they may go forth animated with holy, prudent, burning zeal for Thy glory: and may Thy holy word so burn within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of Thee. Bless, O Lord God, the Founders and Benefactors of this College, and recompense them with the riches of Thy everlasting kingdom, for Jesus' sake. *Amen.*

The story of our noble foundation cannot be more appropriately brought to a close than by brief notices, in order, of our chief Benefactors departed out of this life.

Day		Year.
	JANUARY.	
8	Beresford, William Carr, Viscount; Field Marshal.	1854
—	Winchilsea, George William, Earl of	1858
26	Downe, William Henry, Viscount.	1857
27	Alderson, Edward Hall, Knight; one of the Barons of the Court of Exchequer.	1857
30	Watson, Joshua, Esq; D.C.L., Oxon, Treasurer of the National Society for the Education of the Poor, one of the Provisional Committee, Donor of more than 1200 volumes to the Library.	1855
	FEBRUARY.	
3	Chandler, George, Dean of Chichester, D.C.L.	1859
11	Northumberland, Hugh, Duke of, Chancellor of the University of Cambridge.	1847
—	Howley, William, Archbishop of Canterbury, D.D., sometime Regius Professor of Divinity at Oxford, Visitor of St. Augustine's.	1848
17	Lyall, William Rowe, Dean of Canterbury, D.D., previously Archdeacon of Maidstone, one of the Provisional Committee.	1857
20	Broughton, William Grant, Bishop of Sydney, and Metropolitan, D.D.	1853
25	Kenyon, George, Baron.	1855
28	Gipps, George, Knight, Governor of New South Wales.	1848
	MARCH.	
6	Denison, Edward, Bishop of Salisbury, D.D.	1854
	Clarke, Mary, relict of the Ven. Archdeacon of Wilts; Foundress of a Scholarship.	
27	Gregory, Mary, relict of the Rev. Edward Gregory, M.A., Bridge Hill, Canterbury.	1867

Day		Year.
	MARCH.	
27	Pembroke, Catherine, Countess of	1856
29	Keble, John, M.A., Vicar of Hursley, Hants.	1866
	APRIL.	
26	Gipps, George, Esq., Howletts, Canterbury.	1869
	MAY.	
	JUNE.	
28	Patteson, George, Knight, one of the Judges of the Court of King's Bench, Member of her Majesty's Privy Council, one of the Honorary Treasurers of the Provisional Committee.	1861
	JULY.	
19	Beresford, Lord John George, Archbishop of Armagh, Primate of All Ireland, D.D.	1862
21	Beresford, Louisa, Viscountess.	1851
	AUGUST.	
2	Herbert of Lea, Sidney, Baron, Secretary of State for War, Member of Privy Council.	1861
5	Blomfield, Charles James, D.D., Bishop of London, Elector of St. Augustine's.	1857
19	Brymer, James, M.A., Archdeacon of Bath.	1852
	SEPTEMBER.	
12	Hutchesson, Henry John, Priest, M.A., some time Fellow of Clare Hall, Cambridge, Founder of two Scholarships.	1863
14	Hornby, James, M.A., Rector of Winwick.	1855
15	Marriott, Charles, M.A., Fellow of Oriel College, Oxford.	1858
18	Eldon, John Scott, Earl of	1854
	Philpotts, Henry, D.D., Bishop of Exeter.	1869
27	Mordaunt, John, Baronet, Walton, Warwick	1845

Day		Year.
	OCTOBER.	
5	Hawkins, Ernest, M.A., Secretary to the Society for the Propagation of the Gospel, Canon of Westminster.	1868
14	Copleston, Edward, Bishop of Llandaff, D.D.	1849
19	Lonsdale, John, D.D., Bishop of Lichfield, Chairman of Provisional Committee.	1867
31	Westminster, Richard Grosvenor, Marquis of	1869
	NOVEMBER.	
5	Venables-Vernon Harcourt, Edward, D.C.L., Archbishop of York, Primate of England, Elector of St. Augustine's.	1847
18	Spry, John Hume, D.D., Canon of Canterbury.	1854
22	Dartmouth, William Legge, Earl of	1853
	DECEMBER.	
1	Cotton, William, D.C.L., Governor of the Bank of England, one of the Treasurers of the Provisional Committee.	1866
2	Adelaide, Her Most Gracious Majesty, Queen Dowager.	1849
13	Albert, H.R.H., Prince Consort.	1861
21	Coleridge, William Hart, D.D., Bishop of Barbados, Warden of the College.	1849
28	Markland, James Heywood, D.C.L., some time Treasurer of the Society for the Propagation of the Gospel.	1861
	OF UNCERTAIN DATE.	
	Bastard, E. P., Esq. Bowden, J. W., Esq. Howe, Earl Horne, Mary, of Gore Court, Kent, Donor of the "Bishop Horne, or Stevens', Library." Hichens, Catharine Jackson, Spinster. Mitford, Frances, and her sisters. Ramsden, Charlotte. Sheppard, Mary, Foundress of Exhibitions.	

CHAPTER IV.

COLLEGE ANNALS—GENERAL.

Morning still on morning gone
Comes, like a brother,
Or day beneath the waters,—one
And yet another.

Gently into summer noon
Melts stern December,
Till scarce he knows in fiery June,
His dying ember.

These words of the saintly ISAAC WILLIAMS,* you will say, express with much truth the even course of a Collegiate life at St. Augustine's. You will not, therefore, expect any exciting surprises in the perusal of this chapter; and yet I hope you will derive real enjoyment from the quiet contemplation of the noiseless tide of ordinary events floating past you, and leaving its contributions, else perhaps forgotten, in the receptacle of these pages. They will, I am sure, be to you one more illustration of the truth of the old saying.

Tempora mutantur, et nos mutamur in illis.

The stirring events of St. Peter's Tide were naturally followed by a period of repose. But as Advent approached, the College history proper was to begin. Fifteen Candidates, at different times, for entrance had been corresponded with. Nine, it was found, had been otherwise disposed of, but the remaining six presented themselves in College on Nov. 28th, for a short session. The interval was just enough for a sort

* Author of Devotional Commentary on the Gospels.

of general examination, for starting the Sunday and the daily Chapel services, and for giving to each one in College a little practical insight into the respective future duties of his office. On Dec. 12 all separated, till January 21, 1849.

The admission of the first Students took place on Feb. 17th, and during the year 1849 the number who matriculated was thirteen. A simple Form, in English, was prepared by the Warden. From the year 1850 it has been the same, only in Latin, as befitted a College in which *Literæ humaniores* form part of the course. The first Terminal Examination took place in June, the subjects being four in number, and the eight Students were placed in order of merit. The Anniversary of the opening was kept by a Sermon on the occasion by the Warden, and the Dean and Chapter, with other neighbours, came to dinner. The Terminal Examination was repeated in December. And thus would be closed our brief Annals of the year 1849, but for one heavy blow which suddenly fell with all its force upon the infant College. The Right Rev. Warden had gone down, on the first day of vacation, to his own house in Devonshire, and on the following, St. Thomas's Day, he died there after an attack of but a few minutes' duration. Wide-spread and unanimous was the feeling of sorrow and anxiety of the friends of the College. I, for one, who have entered into his labours, can bear witness to the wisdom with which he laid the foundations of the new Institution committed to his custody, and to the debt of gratitude which must ever be due to him. You may find more in a memoir of the deceased Prelate, contained in the 'Colonial Church Chronicle,' of Feb. 1851. But I am glad to take refuge from any further remarks of my own, in the appreciative language of the Bishop of Australia, to his old correspondent, the Warden's cousin, at Eton.

"It is impossible not to speak of the loss, I almost fear

the *irreparable* loss, which has befallen you, and still more the great family of the Church, in the very sudden and therefore awful departure out of life of the good and honoured Warden of St. Augustine's College. I recall the image of a hale robust man, with a marked aspect of kindness and equanimity, which seemed even more hopefully than his bodily temperament to promise length of days. . . But we ought to mourn for the living rather than for the dead. . . That noble Institution, which opened with such a reasonable prospect of sending forth into the harvest many labourers trained under his judicious guidance, is suddenly bereaved. It is more to be desired than expected that his place should be satisfactorily supplied. But I still hope and trust that 'it is God's work, and who shall let it'?"

The intelligence of this event reached me at my Cambridge home through the Papers, and I mentioned to my neighbour in College Hall the name of the man whom I did not doubt would be nominated to the vacant office, little anticipating that, on Feb. 12, there would be brought to my breakfast-table a letter from the Archbishop of Canterbury, with the offer from himself and the other electors of the important post. But the call was too clear to allow of my declining it from any feeling of self-distrust.

My first duty, on taking up my residence at St. Augustine's, was the matriculation of four Probationers on Easter Eve; my second, the completion of the purchase of the Cemetery Gate, and other land of the old Precinct of St. Augustine's, for the College—a most important acquisition, which Dean Lyall facilitated for us; my third, the arrangement of a system of Lectures for myself and colleagues; my fourth, the collection of a large number of out-standing donations and subscriptions to the College. We instituted for St. Peter's Day a Commemoration of Benefactors, as an annual

custom. Prizes of Books were established at the June Examination. A Subscription was set on foot to found an Exhibition in memory of the late Warden. In the autumn Dr. Lochée renewed to me the offer he had made three years before to Archdeacon Harrison, of giving Medical Instruction to the Students at the Hospital. The last month of the year was much occupied by the preparation of a College Calendar, on the Cambridge University model, but with sundry new features of its own, suited to a Missionary foundation. This was printed in Canterbury.

Early in the following year, 1851, the College came into possession of a Press of its own, and Mr. Pearson, one of our Students, now Sub-dean of Fredericton, being an excellent printer, was appointed the first Curator. Through a long series of years from that time we turned our Press to good account in the printing of Missionary Hymns, the 'Missionary's Daily Text Book,' the 'Credenda,' &c. Dr. Lochée's inaugural Lecture was delivered during the spring in the presence of a large company in Hall, and was printed by my request. The Rev. G. C. Pearson resigned his Subwardenship this summer in order to take the new Incumbency of St. Gregory's; and the Rev. A. P. Moor was advanced to the office of Subwarden. The Fellowship, thus vacated, was filled by the Rev. G. H. Curteis, M.A., Fellow of Exeter College, Oxford, now Canon of Lichfield, and Principal of the Lichfield Theological College. The first Sunday in Michaelmas Term was a marked day with us, as the occasion of the formal dismissal to his future sphere of labour of the first of our outgoing Students, Charles Joseph Gillett. The destination designed for him was Sydney, chiefly out of duty and obligation to the Bishop of Sydney. I preached in the morning from Acts xiii, 1-4: and in the evening an impressive Address was delivered in Hall by the Rev. W. H.

Walsh of Sydney, one of the Bishop's dearest friends. Sermon and Address were both printed at our Press.* "Man," however, "proposes, and God disposes." The emigrant ship, to which Gillett was attached as religious Instructor, and in which he embarked, was assailed by a terrible storm, was dismasted, and compelled to put into Plymouth: he was prostrated by a long and severe illness, and not till the following spring was he in a fit state for foreign service, and then he was sent to Barbados, the former Diocese, it may be remarked, of our first Warden. In November, we hailed the arrival among us of an unexpected but interesting inmate, a native of Baffin's Bay, 76º N.L., brought over by Captain Ommaney, of the Arctic Expedition, and placed by the Admiralty under our charge. You will find his simple, touching, story told with much feeling by the Rev. T. B. Murray in his little book, "Kalli, the Esquimaux Christian;" on the List of the S.P.C.K.

1852. The farewell Service described above was not repeated, but the Students of this and succeeding years were passed on, as their course closed, to the S.P.G., to be examined by the Board, and receive appointments. One went from us this spring, four at Midsummer, and four more at Christmas. You will find a complete list of departures in the Appendix to this letter. We made a trial this year of a course of Lectures on Elocution by a Professor of that art. It was not very practical or successful. Greater success and usefulness accompanied another course of Lectures delivered in Hall upon India during the Autumn, by a Missionary of long experience, the Rev. P. Percival, whom the S.P.G. sent to reside among us for the term. The Rev. Dr. Withers, formerly Principal of Bishop's College, Calcutta, accepted the relationship to us of Honorary Fellow in the summer,

* See Colonial Church Chronicle, November 1851.

and took a Term's share of the Lectures—a most seasonable aid during the absence, through ill health, of Mr. Curteis. This year, too, we welcomed the appointment of Dr. Rost as Oriental Lecturer, by the S.P.G., both for its own intrinsic value, and as an instalment of our connexion with Oriental Missions. This foundation was, properly, supplemented by that of several Jubilee Scholarships for Oriental Students, by the S.P.G. The same year we were enriched in this department by the establishment of the 'Bishop Coleridge' and of the 'Queen Adelaide' Exhibitions.

1853. During these earlier years, we had the happiness of receiving not unfrequent visits of Colonial Bishops for the Sunday, and they preached, much to our advantage and refreshment, in College Chapel. Among these, a Sunday evening address this spring by Bishop Mountain, of Quebec, was long remembered among us from its touching simplicity, and graphic descriptions of the hardships of Missionary service. A set of Books was presented to Dr. Lochée by the Students in testimony of their gratitude to him for his valuable Instruction. The Subwarden's health requiring complete change, he spent several months of this summer in British N. America, and the United States. We printed for private circulation a series of descriptive letters which he wrote to me during that time. He spent St. Peter's Day at Nashotah Seminary, Wisconsin, U.S. And in the autumn we welcomed a return visit of the first graduate of Nashotah, the Rev. Gustaf Unonius. We held our first Afternoon Service at St. Gregory's on Easter Day, a service which has been our voluntary contribution towards the ministrations in that parish from that day to the present. Our Press was, on May 31, turned to new account, in the first of our *Occasional Papers*, which, we may say, have literally acquired, through their wide and constant dispersion among

you ever since, a world-wide circulation. The Sub-warden's long absence necessitated temporary help, which we obtained, fortunately, in the services of the Rev. J. S. Jackson, Fellow of Caius College, Cambridge, who came to prepare himself under Dr. Rost, for work at Delhi, and whose history at that time, you will remember, is bound up with that of Bishop Machenzie.* Other changes in our staff followed, in the resignation of Mr. Curteis, to take up work given him at Exeter College, and in the appointment of the Rev. S. T. Pettigrew in his place. The 'Whytehead Prize' was founded this year by the donation to me, by the brother of my old College friend the Rev. T. Whytehead, of a fine Prize cup, which I turned into money for the purpose.

1854. To the preceding were now added, 'The Martyn Prize' for Mathematics, founded by Fellows of St. John's College, Cambridge, in memory of Henry Martyn; and the 'Broughton Scholarship,' by general subscription, in memory of the revered Bishop of Sydney. The *Library* received a valuable addition in the oriental department by the generous gift, from A. J. B. Hope, Esq., of the chief portion of the collection of the late Rev. Dr. Mill, of Bishop's College, Calcutta. This summer, one of the Students, Owen Jones, died at his father's house during Vacation, and a stained glass window was erected to his memory in the south wall of the nave of St. Gregory's Church.

1855. The 'Leicestershire Students' Fund,' of which I spoke in a former chapter, was transferred to the College. The 'Clergy Orphan Scholarship' was founded by the same generous donor who had at the opening of the College founded the 'Hutchesson Exhibition,' which we rightly call by his name. A movement took its rise about this time, destined to extend itself to almost every Diocese in England,

* Memoir of Bishop Mackenzie, chap. IV, p. 64.

and to be the source of essential support to us and to the Missionary cause in general, as well as to foster the Missionary spirit in the Church. The first Missionary Studentship Association was formed for the Archdeaconry of Barnstaple, in the diocese of Exeter, by the energy of the Rev. R. J. Hayne, Vicar of Buckland, near Plymouth. There are now, I think, about sixty such Associations. They have given to St. Augustine's many of its best Students, and to foreign parts many devoted Missionaries; while, in turn, many of you, I am persuaded, will ever recognize in their existence a marked Providence over your early years. Our first direct connexion with heathendom was formed this year by the mission of Walter Baugh from our body, to Natal with the first party. Lambert McKenzie, too, the African negro who had been received by us from Guiana, was now sent back thither, and ordained to the Diaconate. Mr. Pettigrew received his appointment to an Indian Chaplaincy, and by the end of the summer was stationed in Burmah. We had several visitors, also, from India, Missionaries and others, in the summer; and in the autumn our first oriental Student, Ernest Fussell, sailed for Madras. His life, alas! was but a short one, for he sickened, returned home, and died. Still shorter, however, was the ministry of Samuel Butler Levin, the first Student who was taken away from his work abroad. On Mr. Pettigrew's departure, his place was occupied by the Rev. E. R. Orger. Another farewell belongs to this year, that of our Esquimaux, who left us in September to become an inmate of the Theological College at St. John's, Newfoundland.

1856. Alas! before the year's end, poor Kalli's death was announced to us by the Bishop, who had hoped one day to have passed him on from Newfoundland to Labrador, and settled him as companion and assistant to a Missionary. Among

the heartening visits paid us this year, I find special mention of the Archdeacon of Grahamstown, and of Dr. Cotterill, the new Bishop of the same See.

1857. Three Students at once volunteered for Borneo; our first connexion with Missionary work of that special kind: and they sailed within ten days after leaving College. T. F. Lightfoot passed a most useful interval at Yarmouth with Rev. G. Hills, and remained for ordination by the Bishop of London; and he greatly distinguished himself in the Examination. To these Students, and their generation, the College owes the beautiful 'Student's Litany,' said on Sunday mornings, and the establishment of the 'Friday Evening Devotional Society,' which has been productive of so much good. They will be also gratefully remembered by all Students, as having been instrumental in obtaining, through the Authorities, the sanction (as far as such sanction could be given) of the Visitor of the College to the use of a distinctive Hood by approved Students, in their respective spheres of labour. The Clergy Orphan School having now been established at Canterbury, a Fund was raised for maintaining the Missionary Probationers, who might offer themselves from time to time, till they were of age to take the 'Clergy Orphan Scholarship' in College. Unhappily, the fund has been of no practical use, from lack of Candidates. Indeed, the paucity of Candidates, generally, for Missionary service, was now attracting much attention: and, at the request of the S.P.G., I drew up a Paper, entitled "Labourers in the Mission Field," which was published and widely circulated, with, I would fain hope, some good effect. We received a melancholy announcement, in the autumn, of the death of Charles Marsden Betts, of which I shall have another occasion to write. The Sermon preached in Chapel on the event was printed by request, and afterwards published

with a short Memoir and Volume of Sermons by the young Missionary himself. Our Library about the same time received a valuable collection of Persian and other Books and MSS. from the Ven. Archdeacon Robinson, formerly of Madras, and Chaplain to Bishop Heber.

1858. The Lincoln Diocesan Missionary Studentship Association held a farewell service at Newark for T. F. Lightfoot and J. B. Good, when the Bishop of the Diocese preached, and addresses were afterwards delivered at a Meeting, which had the good result of exciting general attention in the Diocese. We held in the summer our first Conference of these Associations; and they have been continued at intervals, with much pleasure and advantage, ever since. During the Term, the venerable Bishop of Exeter paid us a visit, which he made additionally memorable to us by offering to defray the College expenses of a Student for China. The Bishop (Cotton) of Calcutta's visit was another cheer to us, and his last Sermon in England was delivered in our College Chapel, from 2 Tim. i. 7, and afterwards printed. Mr. Beresford Hope delivered a very interesting Lecture on Architecture in Hall, with special reference to Missionary operations.

1859. The Bishop of the New Colony of British Columbia broke ground for his interesting Mission on a bright day in February among us. The Bishop of Newfoundland came and gave some words of wise experience to the young "China" Student, and to another, on their admission. The beautiful group of Sculpture was placed in the Chapel Crypt, by St. Peter's Day, and memorial Tablets provided under it for deceased Students. A Photograph, no less successful, was taken of the group by Bedford of London, and a copy sent by the College to every old Student. The Studentship Association movement received great impulse about this time.

Particularly, in the Diocese of Hereford, a scheme was taken up with the greatest enthusiasm for bringing over native Africans, Kaffirs and others, to St. Augustine's for education. Sir George Grey and the Bishop of Capetown advocated the plan warmly, and we were strongly pressed from other quarters (I was especially urged by the late Bishop Wilberforce) to provide a building for their reception. This, and the large number of Students already in training or expected, led to the necessity of making a double appeal to the Church, for the erection of a new Wing to the College, and for the endowment of an additional Fellowship.

1860. The latter object was sufficiently secured by Midsummer to warrant the appointment of the Rev. W. J. Tillbrook to the new Fellowship. The former was promoted by a kindred movement, which was this year enthusiastically spreading through the Church, the Universities' Mission to Central Africa, on behalf of which we had a successful Meeting in Hall in June, when Archdeacon Mackenzie pleaded for it. The farewell, on Oct. 2, belongs to our *special* Annals.

1861. The works of the new Buildings were commenced on April 1, and finished by November, after the designs of Mr. Butterfield. The four expected Africans, Jeremiah, Samuel, Arthur, and Edward, arrived in the summer, and were housed elsewhere, till their proper quarters were ready for their reception.

1862. Another native, a Malay from Borneo, was added to their number, but after trial we found him too young and unsatisfactory, and he was otherwise disposed of. We placed the whole of the party under the care of the Rev. W. Lumley Cator, who was engaged by Bishop Mackenzie to join the Central African Mission, but his weak health forbade his going out. At a later period, the Rev. J. S. Watson took

charge of them, he too preparing to join the same Mission under Bishop Tozer, though at last prevented by domestic reasons. On the marriage of Mr. Tilbrook, the Rev. J. B. Trend was appointed to his vacant place in College. The Bishop of Honolulu paid us an early visit after his consecration, to explain his plans at a public meeting, and to collect funds. The heavy tidings of Bishop Mackenzie's death reached us just before the end of the Spring Term. In the middle of the next Term we had his successor among us, together with the Bishop of Capetown, who delighted our African inmates by his visit and kind words to them. They were now comfortably settled in their own Building. A cold December day proved the cause of most serious illness to two of our inmates, Dr. Rost, and Blunson the Porter, which brought them to the very verge of the grave, but from which they both were mercifully rescued, and both gradually recovered.

1863. The same malady befel Jeremiah during his vacation in Herefordshire, and with a fatal result. The College placed a stone over his grave. I preached and printed a Sermon on the occasion, under the title, "Christian consolation to mourners."

1864. His three companions were this summer dismissed with formal commendations in Chapel, and sailed in August. After their departure, the new Building was turned for two or three years, to quite another, though a useful purpose, as a quiet abode (1) for Johann Jerrom, a native of Bombay, (2) for Charles Roberts, after battling unsuccessfully with the climate of Canada, (3) for John Booth Freer, already undermined in health. It was a great comfort to us to be able to minister to their last earthly wants, for to all it proved their last illness. Johann was buried at sea, on his return (too late) to his native air. Of the others I will speak

to you bye and bye. Their names were in turn added to our crypt Memorial. Another group of sculpture was about the same time erected, as a companion to the first, by Miss Hutchesson, of Dover, as a memorial to one whom I have spoken to you of before, the Rev. Henry Hutchesson, deceased. At the end of this year, I printed, and distributed to each of you, "The Saintly Character," from which I have reprinted the letter in the Appendix.

1865—1873. The earlier years of the history of an Institution have always an interest of their own, in which succeeding years must necessarily fail. All becomes settled, and repetition becomes in consequence inevitable. To avoid, therefore, the risk of wearing you by over detail, I will group into one paragraph whatever, of an ordinary nature, still seems to me worth preserving here. Such are, the pleasant visits to us of the Rev. J. E. Marks from Burmah, the Rev. G. C. Curtis from Constantinople, and the Rev. J. Sheepshanks from Columbia, whose eloquent addresses in Hall some of you will remember; of the Bishops of Melbourne and of Illinois, with their Sermons in Chapel; of the Archbishops, Longley and Tait, our visitors, each at the time of his enthronement, and others. Such, again, is the visit, in July 1868, of the Kentish Archæological Society, in large numbers. Such, the arrival of the second lot of Africans in 1867, and their departure; the marriage and resignation of the Rev. A. P. Moor in 1866, the appointment of the Rev. E. R. Orger in his place, and the consequent appointment of the Rev. G. F. Saxby in 1867: again, the resignation (1869) of Mr. Trend, and in 1870 the selection of Mr. McGill, who remained with us two years, and was suceeeded this spring by the Rev. A. Wedgwood; and finally, on this head, the resignation of Mr. Saxby last Autumn, on his becoming Principal of the Mission House at Warminster.

The death of Dr. Withers this spring happened almost simultaneously with the establishment of seven Honorary Fellows, whose names you have in our Circular. Among holders of Statutable office, the first who came "into residence" was James Blunson, the porter, with his wife. After eighteen years of honourable, faithful, and useful service they retired, with the hearty acknowledgements of all of us, to pass the remainder of their lives in well earned repose.

A few additional particulars occur to me, as proper to be incorporated in our College history. An important purchase was made by the College in 1866 of a piece of ground immediately to the East of the Library and Quadrangle, which now constitutes our Cloister garden, orchard, and Students' garden. To the record of Scholarships founded should be added the 'Clarke Exhibition,' for the benefit of Clergymen's Sons, by the relict of the Ven. Archdeacon Clarke, of Wilts, 1871; and the 'Students' Memorial Scholarship,' which I had the satisfaction of founding myself, as a token of affectionate remembrance of deceased, and of encouragement to deserving present Students. This is reckoned the chief honour of the kind a Student can achieve. And lastly, in 1872 I made over to the College a large Room, after Mr. Butterfield's design, for Lectures, and for general Reading in the afternoon.

By means of these landmarks, and your own personal memories, you will ascertain the current of events we have been thus quietly watching together. Besides yourselves, who have been carried down it in succession, and launched upon the Missionary Sea, there has been many a one, who started with you, but who failed at some point, earlier or later, or who turned aside from the true course. The charge, and the discharge of these from our body, are part of the burden necessarily laid upon those in authority here, but claim no place in these our Annals.

This chapter will find an appropriate close in a complete List of those Students who have distinguished themselves in their College Studies.

Mission Essay Prizemen.

The College gives a Prize of Books every Midsummer to the Author of the best Essay on some subject bearing upon Missions; the Examiner being some friend who kindly undertakes to adjudicate the Prize on behalf of the College.

Year.	Subject.	Prize Adjudged to
1850.	The different modes of Instruction adopted by St. Paul in the various scenes of his Missionary labours.	*Freer.* *Bell.*
1851.	The adaptation of the Christian religion to the wants of men of all ages and all nations.	*Freer.*
1852.	Compare the difficulties which attended the propagation of the gospel in early ages, with those which exist at present.	*Carter.*
1853.	A Refutation of Mahommedanism considered as a corruption of Christianity.	*Carter.*
1854.	The Religions of China, considered with reference to the Gospel.	*Loosemore.*
1855.	A Comparison of the principles and success of the Missions of various Religious Bodies in Heathen Countries.	*Lightfoot.* *Loosemore.*
1856.	An historical enquiry into the indirect beneficial effects of Christianity.	*Lightfoot.*
1857.	Ethnology considered in its bearing on Missionary operations.	*Chalmers.*
1858.	Caste.	*Bonnaud.*
1859.	The hardships, difficulties, and blessedness of the Missionary life.	*Wilkinson.*
1860.	The Mission to Central Africa; its difficulties and prospects of success.	*Culpeper.*
1861.	An historical and rational enquiry into the best means of raising a native Ministry.	*Culpeper. (?)*

1862.	The Arts of Civilization in connexion with Missionary operations.	*Key.*
1863.	Examination Paper on Missions. ...	*Hey.*
1864.	Ditto on Indian Missions.	*Williamson.*
1865.	Missions throughout the world. ...	*Campbell.*
1866.	"For a great door and effectual is opened unto me, and there are many adversaries."—1 Cor. xvi. 9. Illustrate this from the history of Christian Missions.	*Partridge.*
1867.	On finance in Missions	*Perham.*
1868.	By what methods, and in what order, is Divine truth best taught to the Heathen?	*Caldwell.*
1869.	The conversion of the Gothic tribes historically and practically considered.	*Caldwell.*
1870.	The various methods by which the Providence and the Grace of God have moved men to choose the Missionary vocation.	*Hewitt.*
1871.	The best methods for diffusing a vigorous Missionary spirit amongst all classes and ages in a Parish.	*Betts.*
1872.	An Historical survey of the Synodical Movement in the Colonial and Missionary Church to the present time.	*Colbeck.*
1873.	The origin, observance, and results of the day of Intercession.	*Colbeck.*

WHYTEHEAD GREEK TESTAMENT PRIZEMEN.

Year.	Name.	Year.	Name.	Year.	Name.
1854.	*Fussell.*	1861.	*Ledgard.*	1868.	*(?)*
1855.	*Chalmers.*	1862.	*Key.*	1869.	*Pascoe.*
1856.	*Chalmers.*	1863.	*Key.*	1870.	*Hovell.*
1857.	*Good.*	1864.	*Taylor, Jas.*	1871.	*Batchelor* and *Phillips.*
1858.	*Thomson.*	1865.	*Jones.*	1872.	*Colbeck.*
1859.	*Coe.*	1866.	*(?)*		
1860.	*Coe.*	1867.	*(No subject proposed.)*		

CHAPTER V.

COLLEGE ANNALS—SPECIAL.

Spots fresh and green,
Whose breath doth long with recollection cheer,
And cheer with hope, with hope which thence hath won
New thoughts,—more gladly on my race to run,
That we may surer part to meet no more.

Thoughts in Past Years.

Smooth and silent as is the common course of things with us, there have, nevertheless, occurred from time to time events of special character, arresting and diversifying that course for a time, and standing up prominently in our field of retrospective vision. It is by such events as these that memory is best enabled to register the past; on these that it loves especially to dwell; with these its most lively associations are bound up; and from these, as they fall within our own experience, our spirits, indeed our whole character, receive a strong and abiding impress. Some of them, indeed, are of more extended interest, as they will pass into the Missionary history of the Church itself. I feel persuaded you will like to have the simple narrative of this class of events in a connected form; and those at which you were respectively present you can bring to life and reality again by the exercise of your memory.

1849. To Whit-Tuesday, May 29th of this year, belongs the first consecration in Canterbury Cathedral (with one exception by Archbishop Parker, 1570) since the Refor-

mation,—and that of Bishops for the extreme east and west of the British dominions, by the titles of Victoria and Rupert's Land. The endowment of the former was provided by the generosity of one of our chief benefactors, already mentioned, John C. Sharpe, Esq., and his sister. Great were the preparations for lodging all the visitors that could be received within the College walls on the night of May 28th, from the Primate of All England, to the chief founders of the College, the Consecrating Bishops, the Bishops-designate, their friends, and the Secretaries of the three great Societies of the Church which have the largest interest in her Missionary operations. Evensong on Monday was said at 10 o'clock p.m. All were again present at early prayers the following morning, and the Visitor took a part of the Communion Service. After the great ceremony was over at the Cathedral, where the sermon was preached by the Rev. H. Venn, Sec. C.M.S., the consecration feast (after the custom of Archbishop Parker) was kept at St. Augustine's, at 5 o'clock p.m. The guests, to the number of eighty, were arranged at three tables, under the presidency, respectively, of the Warden, Subwarden, and Fellow. After dinner, a series of toasts was proposed, and responded to. The Warden, in proposing the health of the Queen, made felicitous allusions to the Whitsuntide festival kept in our hall in 1392 by King Richard II. and his Queen, to the entertainment of Queen Elizabeth in 1573, the reception of Queen Henrietta Maria by Charles I. in 1625, the entertainment of Charles II. as on this day, May 29th, 1660. The Archbishop observed that "from the time he had been called to his present position he had felt very great interest in St. Augustine's College, and considered it a fortunate circumstance that the consecration of the Chapel had been contemporaneous with his own elevation to the Primacy."

One Day, in the December following, Cardinal Wiseman, who was staying at Hales Place, was conducted over the College by the Warden. But a visit of more interest was paid on the 7th by the Rev. C. J. Abraham, (afterwards Bishop of Wellington, N.Z.) and some of his Eton friends, followed by a long letter to the Rev. E. Coleridge, printed in the *Guardian*, and full of interesting detail in the report of his stay in College. Space prevents my extracting more than the concluding sentence. "I had conversations with several of the young men about their present and future duties; and found nothing sentimemtal or merely enthusiastic about their views, but a stern common sense, yet devoted appreciation of their mission, which argues well for themselves and the general tone of the College, as well as for those among whom they will labour." Five days after these words were written, Bishop Coleridge entered into his rest.

1850. Two things may claim mention; the institution on St. Peter's Day of a special Commemoration Service, and (Nov. 5.) the visit of the Rev. G. U. Pope, then one of the most successful of S.P.G. Missionaries in Tinnevelly, and his long Address in my dining room to the Students, the first of many such, which our ordinary Annals record.

1851. I was honoured this spring by a call to Cambridge from the Vice Chancellor to preach the third "Ramsden Sermon" before the University "on the extension of the Church in the Colonies and dependencies of the British Empire," which was afterwards printed by request. Our College Commemoration sprang, at this early date, into transatlantic dimensions, the preacher being the Rev. A. Cleveland Coxe, then Rector of Trinity Church, Connecticut, U.S., and now Bishop of Western New York. Mr. Coxe has recorded in pleasant terms the particulars of his visit in his interesting volume, known to all of you, and entitled "Impressions of

England." A letter to the *Guardian*, the following week, by one of our Visitors, collected the several features of the happy commemoration time, now so familiar to us, but then quite new, *i.e.* the issue of the Class List, the distribution of Prizes, the representative constitution of our dinner company, American, Colonial, Cathedral, City, Corporation, &c., the admission of a Student, the closing chapel service, the commemoration of three benefactors, the gathering of guests, Authorities, and Students in the evening (it was Sunday) at the Lodge, for scripture reading, prayer, and free conversation on Missionary affairs.

The presence of Mr. Coxe was partly owing to the celebration this year by the S.P.G. of its third Jubilee; our local festival in connexion with that marked time was held on October 3rd, and consisted of special service in the Cathedral, with Holy Communion, and a fully attended Meeting in the City. We received about forty guests at dinner, including His Grace the Visitor, and many of the leading gentry and other persons in East Kent.

1852. The Jubilee year, which strictly ended June 15th, was really prolonged to St. Peter's Day with us, when we received a body of American Bishops and Clergy, and celebrated a Commemoration of extreme interest. The Rev. H. Caswall, D.D. of the University of Ohio, U. S. and in American orders, but now Rector of Figheldean, Wilts, was one of our guests, and a most genial bond of union between all present. He wrote a graphic narrative of the whole time in a pamphlet entitled "A Pilgrimage to Canterbury" (Rivingtons), which I dare say you may have read when in College. Bishop De Lancey of Western New York was preacher both for us, and at the Cathedral. Our offerings at the Holy Communion were given to the Missionary Institutions at Nashotah and Minnesota in the American Church

to their great joy, and proved the commencement of the bonds of fraternal feeling which successive anniversaries have never failed to maintain. The Rev. Dr. Wainwright, Bishop (that Autumn) of New York, was one of the chief speakers after dinner and at the meeting. The delight of our American friends with what they saw and heard was exceedingly great, and cheered our young College hearts very much. You have, doubtless, many of you your own special associations and cheering memories both of this and of succeeding years, with which you can exemplify my general allusions.

1853. Saturday, Feb. 26th, was a day of mourning for us, as it was for all Churchmen, being that of the burial in the nave of the Cathedral of the great Bishop of Sydney. We were fain to have received his precious body into our Chapel crypt, as a resting place most suitable for him to whom the very existence of the College, as you now know, owed so much. When circumstances determined the result otherwise, we still joined, as a body, in the mournful procession, and it was my privilege to be one of the six pall-bearers. A meeting of friends was held immediately after the funeral, and a memorial agreed on, to consist first of a monument in the Cathedral, and then of a Broughton Scholarship at St. Augustine's, to be held by a Student destined for Australia. Sermons were preached on the following Sunday, in the Cathedral by the Ven. Archdeacon Harrison, and in the Chapel by myself, on him whom the Church had lost, and both were published by special request. The Bust of the Bishop in our Library, an admirable likeness, was given us by his daughter, Mrs. Crawley, then resident in Canterbury.

The *specialty* of our Commemoration time this year lies in the fact of its being spent by our Subwarden at Nashotah, U.S. The Subwarden shall give you his own description, which I can happily extract from one of a series of private

letters that I had the pleasure of receiving from him during his tour, and which we afterwards printed at the College Press.

"On Tuesday, the Eve of St. Peter's Day, I left Chicago, a growing city on Lake Michigan, for Milwaukie. I wonder whether you at all suspect what my object was; I will tell you. That evening I reached *Nashotah*. Dr. Cole, the Principal, was from home, but I received a most hearty welcome from Dr. Adams, one of the Professors. I knew you would be thinking about me on St. Peter's Day, but I knew too that you would little guess where I was. I felt very happy at spending our Commemoration Day at such a place. Some account of its present state may be interesting as coming from an eye witness. The word Nashotah signifies, in the Oneida language, *twin*, and the place is so named from two beautiful lakes united by a small stream only a few yards in length. At the junction of these lakes stand the Mission buildings. These are of the most primitive character, and can scarcely be called houses. The 'Mission,' properly so called, may be said to consist of the Chapel, a wooden building about the size of our own; another of wood containing their library; a brick cottage which serves as a refectory; and besides these, of some half dozen erections of the most primitive character imaginable, in which the Students are lodged. These are about the size of the wooden house which our Students have been building in the crypt, though inferior to it in point of workmanship. How the Students can find these houses sufficient to defend them from the cold of a Wisconsin winter, I cannot conceive, yet I heard of no complaints, and they all seemed perfectly contented with their lot. Fancy passing even one of our winters in the tool-house in the Fellows' Garden; and here the thermometer often falls to 30°, while it ranges through 120° in the course of the year.

"The regular course here consists of three years of theological instruction exclusively; the years preceding this are occupied by studies of a more general character. It is, indeed, a cheering thing to find thus united such primitive habits and such real sound learning. On Sunday, after the afternoon service in the chapel, I made an address to the students, at the request of the bishop and Dr. Adams, chiefly on the subject of the English Missions, and concluded by giving an account of St. Augustine's."

Early in the Michaelmas Term, the Visitor (Archbishop Sumner) kindly spent part of a morning with us; addressed the Students in words marked by simplicity and wisdom, and went afterwards over the college, showing particular interest in the several manual operations which were going on during his visit.

On Advent Sunday, November 27th, I admitted our Esquimaux to the Holy Sacrament of Baptism, at St. Martin's Church, by the name of Erasmus Augustine. The former name was after his good friend Captain (now Admiral) Erasmus Ommaney, R.N., who had first found him in his own land, then brought him to England, introduced him to us, and now stood at the font as one of his sponsors. Another of these was Mrs. Gell, daughter of Sir John Franklin, in search of whom this very expedition was instituted. Her husband, the Rev. J. P. Gell, preached the sermon, and a very appropriate one, from Is. lxv. 1, on the interesting occasion. And a very large number of friends, and others, were witnesses of it. The S.P.C.K. testified interest by making a present to the newly baptized of a Bible and Prayer-Book, which are now in our library.

1854. The chief interest of this year gathers round our Commemoration, which was the fullest we had kept as yet, and was rendered memorable to us by the presence of the

Bishops of New Zealand and Adelaide, our two preachers, and that of the Bishop (Blomfield) of London, one of our electors, who came to lay the foundation stone of the Clergy Orphan School Chapel. The company of friends of both institutions was very large, and our chapel in the morning and hall at dinner were quite full. The entire congregation remained for Holy Communion. The toasts, after dinner, mutually given and responded to, of "Success to the Clergy Orphan School," and "The health of the Warden, and prosperity to St. Augustine's," were the chief characteristics of a very pleasant evening. So full was the day of engagements, that our evening service was not ended by 11 o'clock p.m.

1855. A large addition was made to our College Museum, through the kindness of the Rev. Dr. Breck, missionary to the Indians in Minnesota, U.S., of specimens of their work and produce.

The ordination of our negro Student, Lambert Mackenzie, the first event of its kind in Guiana, took place in the summer in the presence of the Governor of the Colony, and a very large and sympathizing assemblage.

At our Commemoration, several men of experience from India, whether in the Civil or in the Missionary service, being with us, we held a long conference on the best practicable way for the College to extend its work on behalf of heathen India. The following resolution was unanimously passed, which was like seed sown to bring forth its fruit after many days :—

"That, in the opinion of this Meeting, it is desirable that a Fellowship should be established at St. Augustine's, to be called an Indian Fellowship ; the duty of the Fellow being to superintend the more special education of such Students as are designed for India, to devote himself to the study of the

languages, literature, philosophies, and religions of India, and to promote and maintain friendly communications with Missionary Colleges in that country."

1856. Amongst our other Commemoration guests, we gladly welcomed two of the best known laymen from Toronto and Sydney respectively, the Hon. J. H. Cameron and Charles Kemp, Esq., the latter being a great friend of Bishop Broughton. The Bishop (Chapman) of Colombo's impressive and affectionate sermon was printed at our request.

1857. "Our Festival appears to gather increased significance and animation every year. A new development on the last was observable, in the presence of several friends from a distance, whose active exertions in the cause of Studentship Associations are so valuable to us. And it is a significant fact, that the fullest account of the Festival doings this year is to be found in a hearty letter addressed by one of them to *The Church of the People*, a periodical published at Manchester." (*Occasional Paper*, No. 32). The enthusiasm of this anniversary was greatly owing to the presence with us of the Bishop of Capetown, who celebrated Holy Communion, preached for the S.P.G. in the Cathedral, and delivered a stirring address in the evening at St. George's Hall.

The College was the scene of a very large gathering on July 30th, on the occasion of the visit of the Kentish Archæological Society to Canterbury, when Mr. Beresford-Hope conducted the company over the buildings, with accompanying descriptions as they passed on, and afterwards delivered a general Lecture on the whole, which was subsequently printed in the Society's annual volume.

1859. The "Missionary Union of St. Augustine" was established in May at a Meeting held, by kind permission, at the London residence of Sir Walter C. James, Bart., under

the presidency of the Bishop of Capetown ; and most thankful was I to find how warmly the plan was received, and how rapidly it spread. It evidently met a want which has been long felt, and by increased circulation of our *Occasional Papers*, and still more by livelier sympathy and earnest prayer (which was the heart of the whole design), it proved of the greatest service to us. The most eminent Churchmen, at home and in the Colonies, became members of it ; and it found a hearty response in the United States, and with one of the chief Danish clergy.

Our company on St. Peter's day, besides our neighbours, included our constant friends, A. J. B. Beresford-Hope, Esq. and Sir Walter James ; Professor Ellicott and Rev. Ernest Hawkins ; three colonial bishops, and clergy and missionaries from Capetown, Bengal, Borneo, and New Brunswick.

1860. The great event of this year, which altogether overshadows everything else, was the never-to-be-forgotten farewell bidden to the Central African Mission, on Tuesday, October 2nd. Never, since the consecration of our Chapel, had such an overflowing assembly of Churchmen, from every quarter, we may say from every Diocese, been seen in Canterbury. The weather was perfect. The Head and the Associates of the Mission were all our own guests. The Cathedral was densely crowded. The sermon, preached by the Bishop of Oxford, from Jerem. xxxix. 15-18, especially its peroration, was simply overpowering. The sight of the devoted mother and sister leaving the free seat, which they had occupied. threading their way through the mass of worshippers, ascending the flight of steps, kneeling before the Cathedral altar to receive the strengthening and refreshing Food, and returning with calm and firm step to their lowly place, was one to move all hearts. After all was over at the Cathedral, came our own special part in the day. Our large

crypt was arranged, with six long tables, for a luncheon dinner, and every foot of ground was occupied by those who could sit down (400 or more), and those who could only get in to hear the speeches. These were reported in the London and the local papers. I will not attempt to reproduce or abridge them, as they were made in succession, whether by myself, occupying the chair on this occasion, and uttering, in that capacity, words of farewell to the Mission, or by Archdeacon Mackenzie himself, by the Dean of Canterbury, or by the Bishops of Oxford and of Chichester. Many a distinguished guest was with us on that occasion; many one who kept, what I may call, the "quarter-jubilee" of the College after twelve years and a half of its existence, and that with much thankfulness to God. So we were told on the day itself by many of our visitors. One of them afterwards published his thoughts in the form of a letter to the *Guardian* of October 17, full of eloquent feeling; and none could do it more appropriately, for it was our friend "Robert Brett," whose acquaintance you have already made. Had I the space, you should have his letter reproduced; but, as it is, you must take it "as read."

For I have to assemble you, in thought, in the College Hall, lighted with candles here and there, and would bid you listen, in memory or in imagination, as it may be, to the most calmly solemn addresses made there to yourselves by the Bishop (Gilbert) of Chichester, by the Head of the new Mission, and by the Bishop of Oxford. The first, upon the peculiar temptations that beset the youth-time of life, and how only they could be overcome, and the benefit in after years of maintaining an affectionate remembrance of one's place of education; the second, on the absolute necessity of possessing a strong and living faith, on which the whole of a man's usefulness in life depends; the third—henceforth, alas!

to be heard among us no more—on the subjugation of the will, a warning not to idle away present time and present opportunities in vain dreams of the future, or to seek excuse for doing little good, while in College, by thinking of vast projects of benevolence to be executed at some future time, when the movements would be without check. I shall best characterize the effect of these addresses by saying that they sent a thrill through the souls of each one who heard them, and the effect of the whole day by describing it as one which was felt by each to carry in it eternal issues.

1861. The next large gathering for luncheon in our crypt was of interest more peculiar to the College, on St. Peter's Day, to celebrate the advancing condition of the new Wing, and to enlist the sympathy which was still needed to complete it. The Dean and Chapter kindly granted the use of the Cathedral for a Sermon in aid of this object, which the Bishop of Oxford was prevented from preaching by a severe domestic affliction, his place being kindly supplied by the Bishop of Labuan. The presence and first Communion with us of our African scholars completed the appropriate marks of the occasion, and much liberal aid, and hearty encouragement were given by all present to our new undertaking.

1862. To the notices already given of Archbishop Sumner, in his relations with our College, I have now to add his removal by a peaceful death in October. His quiet observation of the system, progress, and fruits of the College, without the slightest shadow of interference on his part, grew into an appreciation the most cordial, evinced in his letter and conversation. Among his last words to me was the expression of the great interest with which he invariably read our *Occasional Papers*, as showing "that the Students did their work in the right spirit."

To him succeeded another holy man, marked by benign countenance and gentle dignity, now also gone to his rest, Archbishop Longley. "On the day of his enthronement," so he worded it in our Visitors' book, he made a leisurely survey (it was his first) of the whole College, under the guidance of Mr. Beresford-Hope, who had been under him at Harrow, and of myself. And his first expression to me the same evening was one of amazement and gratification at the wide-spread results of the College in its firm establishment at home, and its work in foreign lands.

1863. The first member of the Royal family who honoured the College with a visit, was His Royal Highness Prince Arthur, on July 14th; the next were

1864. Their Royal Highnesses the Princesses Helena and Louise, accompanied by the Hon. Mrs. Bruce and the Hon. Colonel Liddell, on July 9th, who were conducted over the buildings by Mr. Orger, then in residence during Vacation.

Our Chapel Crypt received about the same time two valuable additions to its ornamentation; the group of sculpture representing "Gregory and the Yorkshire children in the Roman form," of which I have spoken already, and the bronze statuette of our blessed Lord as the Good Shepherd, placed against the East Wall of the crypt.

1865. In the dark weather which November generally brings with it, we were put into a stir of preparation by the announcement that the Queen of Hawaii was going to pay a two days' visit to the Dean, and would honour the College one of the days by dining in Hall. Her Majesty's delicate health, however, and the weather together, prevented her fulfilling this design, and the proceedings of the day resolved themselves, chiefly, into a Meeting in Hall for the benefit of the Hawaiian Church and Mission, which was addressed by

Sir Brook Bridges, Bart., M.P., A. J. B. Beresford-Hope, Esq., and Manley Hopkins, Esq.

1867. On the 2nd Sunday in Lent, an event took place in College Chapel, which was special indeed, for it had no earlier example; I mean, the ordination there to the Diaconate of our Student, Joshua Jones, by the Bishop of Brisbane, for employment in that Diocese. A printed copy of the Sermon I preached on that memorable occasion, from St. John xii. 24, was sent at the time to each of you.

That day, we may truly say, was the happiest one of the whole spring term of 1867.

The "Lambeth Conference" finds special mention in my present enumeration of events, not because of its extreme and far-reaching importance to the whole Anglican Church but (1) because it favourably received, through the medium of the Visitor and President of the Conference, a petition presented by the College Authorities about the difficulties of sending Students to the Diocese of Natal, and (2) because I read the Bishops' "Encyclical Letter" after the Nicene Creed in Chapel, on the Festival of All Saints immediately ensuing.

That very day his Royal Highness, Prince Arthur, honoured us with a second visit, and manifested lively interest in all I had to show him.

1868. "Our Commemoration was a particularly pleasant one. The first arrivals were the welcome guests from Nashotah and Racine, U.S., in the persons of the Rev. Professor Ashley, D.D., and the Rev. James De Koven, D.D. After them came the Coadjutor Bishop Designate of Barbados, with the Bishops of Capetown, Dunedin, and Honolulu. We had a delightful evening in Hall on St. Peter's Eve, to hear our American brethren tell of the rise and progress of their Collegiate Institutions. The celebration of the Holy

Communion was at an early hour. At the Commemoration Service the Rev. Dr. De Koven preached a most eloquent and striking sermon from St. John xvii. 20, 21 . . . . We concluded a very happy day by a brief Missionary Service in Chapel at 10.30." (*Occasional Paper*, No. 113.)

1869. No less interesting and useful were the proceedings of the next anniversary, though chiefly marked by business transacted in Conference with Missionary Studentships Associations; nor, again, those of

1870. Especially in the remarkable testimony borne to the value of St. Augustine's in India, by Sir Bartle Frere, formerly Governor of Bombay, and an impartial and experienced witness, at the usual Meeting of the S.P.G.

1871. A second Ordination took place in February in our Chapel, that of Mr. R. J. French, of the S.P.G., by the Bishop of Dover, for Mauritius. We may pass over, as being so recent, the details of our Commemoration, and thereby secure room for a brief record of a visit, with which the College was honoured, on August 12th, from the Emperor and Empress of Brazil, with their suite; who spent, and made excellent use of, half-an-hour under the guidance of Mr. Saxby.

1872. Septuagesima Sunday was the occasion of a third ordination in Chapel, this time of a Student, R. T. Batchelor, who had accepted an urgent call to join the Madagascar Mission. The Sermon, a very animated and impressive one, from Rev. xxi. 5, was preached by one who had himself gone forth from us to Nova Scotia twelve years before, John Abbott.

The *Occasional Papers* shall in the following paragraphs be made to speak for themselves, as any variation or comment of mine would be unnecessary, the events being so fresh in the memories of some of you.

On "Thanksgiving Day," February 27th, we opened the great gates of the College for the first time since the College itself was opened, and had the pleasure of showing the buildings and grounds to nearly three thousand of our neighbours, of all ages and classes, and of seeing how much they enjoyed them.

On Quinquagesima Sunday, we had a solemn office for the Melanesian Mission, which I think you would like to have reprinted.

I.

OFFICE OF COMMEMORATION,

TO BE SAID IMMEDIATELY BEFORE THE OFFERTORY, OR AFTER THE SERMON.

Warden. Let us make solemn Commemoration by name of the Melanesian Martyrs:—

EDWIN NOBBS, FISHER YOUNG, Companions of the Mission;
JOHN COLERIDGE PATTESON, Missionary Bishop;
JOSEPH ATKINS, Priest;
STEPHEN TAROANIARA, Catechist.

Antiphon. I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

V. The souls of the righteous are in the Hand of God.
R. Neither shall any grief hurt them.
V. Their bodies are buried in peace.
R. But their name liveth for evermore.

Warden. Let us pray.

O LORD, in whose sight the death of Thy saints is precious, and who makest the blood of the martyrs to be the

seed of the Church; We commemorate these Thy servants struck down by violent deaths in the midst of their labours for the spread of Thy Gospel. *(Names.)* We bow with profound submission in our sorrow to Thy sovereign will. We praise Thee for the Christian graces which shone forth in their lives, and for the Christian courage with which they met their martyrdoms. Shew, we pray Thee, Thy tender and converting compassion upon their heathen murderers; and bring to a speedy end the barbarous and cruel traffic of the traders among the islands of the South Seas.

Mortify and kill all vices in the Members and Students of this College; and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

II.

OFFICE OF MEMORIAL.

Warden. Let us make solemn Memorial by name of the surviving Members of the Melanesian Mission:—

Robert Henry Codrington, Priest;
Charles Henry Brooke, Priest;
John Palmer, Priest;
Charles Bice, late Student of this College, Priest;
George Sarawia, Deacon.

Antiphon. Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses My servant is dead; now therefore arise. As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage.

V. Only the Lord thy God be with thee;
R. As He was with Moses.

V. To the islands He will repay recompence;

R. So shall they fear the Name of the Lord from the west, and His glory from the rising of the sun.

O ALMIGHTY Lord God, who hast promised that the wrath of man shall praise Thee, and the remainder of wrath Thou wilt restrain; We humbly beseech Thee to take into Thy gracious care the several members of the Mission in Melanesia, whose names we here present unto Thee. *(Names.)* Protect them from all danger in their going out and their coming in. Cheer their hearts in this their day of bereavement and trial. Give them the spirit of power, and of love, and of a sound mind. Prosper Thy work in their hands, and give them once more a Bishop after Thine own heart, who shall fulfil all Thy will. Let the vengeance of Thy servants' blood that is shed be openly showed upon the heathen in the abundant conversion of souls among the islands unto Thee. And grant us all grace so to follow Thy blessed saints in all virtuous and godly living, that with them we may be partakers of Thy heavenly kingdom, where he that soweth and he that reapeth shall rejoice together for evermore; through Jesus Christ our Lord. *Amen.*

The evening of Sunday, June 30th, following a quiet anniversary, was one of much interest to us, as we listened in Hall to the Rev. G. F. Saxby, before we parted, with a few earnest words on those prime Augustinian principles, (1) Diligent use of opportunities, (2) Sense of individual responsibility, whether in teachers or in taught, (3) Attachment to the College. Mr. Saxby went from us to make trial of the Principalship of the Mission House, Warminster, a happy pledge of the stability of that important Institution, and of its harmonious action with our own Collegiate system, in its preparatory stages.

The interest of Michaelmas term culminated in a very high point indeed,—the day, and to us in College, the week of Intercession. Our hopes before were considerably raised; but the event surpassed all our expectation. We speak of the report of the day from the large instalment of it given in by the Church of England at home; but when that comes to be completed by the accounts ere long to be expected from all branches of the Anglican communion, a store of joy and encouragement will have been gathered for many a year to come. We must not, however, indulge in these large thoughts here, but content ourselves with a brief narrative of Intercession Week in College. We had arranged our Terminal Examination so as to set the whole mornings free. And thus we were able to have Celebrations daily, at 8 a.m., from Sunday to Friday inclusive, and Mattins, daily, at 11 a.m., followed by a discourse. Daily, too, at Mattins and Evensong also, we used a special Collect for the occasion. More particularly, the field of Missions being so large, and the occasion so grand and unexpected, it became necessary to fix the *intentions* of our Prayers, at the Holy Eucharists, by subdivision of topics. On each day, accordingly, after the Nicene Creed, these were recited by the Warden, and recommended to the Communicants. For Sunday it was, The outpouring of the spirit of grace and supplication on the Church of England, and on all her sister and daughter Churches, and the spirit of Unity so necessary for the object desired. (St. John xvii. 20, 21.) For Monday it was, The increase of Missionaries in Australasia, in Borneo, and in the Islands of the South Seas; for Tuesday, in India, China, Japan, Ceylon; for Wednesday, in Africa, East, West, Central, South, with especial mention of the selection to be made that very day of a Metropolitan of South Africa, as successor to the Apostolic Bishop Gray; on Thursday, in

North America, South America, and the West Indies; on Friday, the prayers of the congregation were asked for a devout observance of the day throughout our Communion, and for a large and gracious answer to the supplications of the Church, in a sufficient increase of Missionaries for her needs in all lands. On this day, too, the Proper Preface for Whitsunday (suggested in one of the Diocesan Forms) was said in the service. The preachers were, on Sunday, the Warden; on Monday, the Rev. R. Robertson, Missionary in Zululand; on Tuesday, the Right Rev. the Bishop of Dover; on Wednesday, the Very Rev. the Dean of Canterbury (taking the place of the Rev. H. J. Wilkinson, Rector of St. Peter's, Eaton Square); on Thursday, the Right Rev. the Bishop Coadjutor of Newfoundland. We regret not having space for detailed notice of some of these fervent addresses, which produced as deep an impression on many who heard them, as if the whole week were an organized "Retreat."

On Friday we were all gladly absorbed in the Cathedral congregation at 11 a.m., where the special preacher was Bishop Kelly, who most kindly and effectively filled that office, on the briefest possible notice, in consequence of the inability of the Rev. H. J. Wilkinson, through sudden indisposition, to come down from London. From the Cathedral a large number of the congregation proceeded to our College Library, where they were joined by a great many more. They covered the whole floor, and many of the compartments also, for half an hour, during the saying by the Warden of a most comprehensive Litany, just printed by the S.P.G., the singing of two special Missionary hymns, and the reading of the solemn words of our Lord's last Intercession, St. John xvii. 20, 21, before the concluding suffrages and prayer for unity. The whole of this hearty and suc-

cessful service was prefaced by the well known Litany of St. Augustine, sung by him and his Missionary companions as they entered the city of Canterbury, and peculiarly appropriate to the place and occasion. In the evening we all again joined the throng of people at the Cathedral, where an impressive sermon on prayer was preached by the Bishop of Dover.

On and after that date, we received a succession of proofs, of the most gratifying kind, of the fervency with which the day was observed in every part of the country, in the transmission to our hands of a good number of offertories, from Carlisle Cathedral down to remote village churches,—all, we need hardly say, unsolicited, and therefore the more valuable in our eyes. These we constituted into a fund, which we shall spend upon the maintenance of Students, whom the Lord of the harvest shall have "thrust forth" in answer to the prayers of His church on December 20.

A great many Offertories, too, were given direct to the local Missionary Studentship Associations, many of which had to report, not only increase of funds, but also the still more valuable increase of zeal, from which we augur the best results in the supply of promising candidates. We pray God it may prove a great start both for them and us.

You will like, I think, to have the List which I append to this chapter, of Preachers on St. Peter's Day:—

Year.

1848. The Most Rev. the Visitor (in the Cathedral).
1849. The Right Rev. the Warden.
1850. The Rev. the Warden.
1851. Rev. A. Cleveland Coxe, M.A., St. John's, Hartford, Connecticut, U.S.
1852. The Right Rev. W. H. De Lancey, D.D., Bishop of Western New York.

1853. The Right Rev. the Lord Bishop of Guiana.
1854. The Right Rev. the Lord Bishop of New Zealand.
The Right Rev. the Lord Bishop of Adelaide.
1855. Rev. William Kay, D.D., Principal of Bishop's College, Calcutta.
1856. The Right Rev. the Lord Bishop of Colombo.
1857. The Right Rev. the Lord Bishop of Antigua.
The Right Rev. B. B. Smith, D.D., Bishop of Kentucky.
1858. The Ven. W. Tancred, M.A., Archdeecon of Launceston, Tasmania.
1859. The Right Rev. the Lord Bishop of Perth, Western Australia.
1860. The Ven. C. F. Mackenzie, D.D., Archdeacon of Natal.
1861. The Ven. T. E. Welby, M.A., Archdeacon of George, Capetown.
1862. The Rev. the Warden (on Bishop Mackenzie's death).
1863. The Very Rev. G. P. Pownall, M.A., Dean of Perth, Western Australia.
1864. The Rev, Professor Mansel, Consecration Sermon in Cathedral.
1865. The Right Rev. the Lord Bishop of Grahamstown.
1866. The Rev. Henry Pollard, Ontario Diocese, late Student.
1867. (No Preacher).
1868. The Rev. James De Koven, D.D., Principal of Racine College, U.S.
1869. The Right Rev. the Bishop (Claughton) of Colombo.
1870. The Rev. P. W. Loosemore, M.A., late Canon of Montreal, late Student.
1871. The Reu. T. F. Lightfoot, Canon of Capetown, late Student.
1872. The Rev. T Skelton, M.A., Principal of Bishop's College, Calcutta.
1873. The Right Rev. the Lord Bishop of Lichfield.

CHAPTER VI.

COLLEGE CUSTOMS.

"A change of position brings a new horizon, and new points of view. And when old thoughts are awakened, it is as with old recollections: a long train of associations starts up; nor is it easy to withstand the pleasure of following them out."

Guesses at Truth, First Series, xi.

When a family group is accidentally assembled after a long period of separation, and they chance, among other kindred topics, to start a conversation upon some aged relative whom they all knew well in their earlier days, but whom probably they will scarcely ever see again, how they go on, and how animated they become in their description and reminiscences of her, one of them supplying one touch or anecdote, another another, of words, look, ways, temper, manner, dress, habit, or anything else, till at last they have the portrait of character and personality fully and truthfully before their eyes! Such an occupation is most natural, and the powers of imagination thus called into play refine the whole character, while they minister to very mingled emotions. It is natural, I say, for it is universal. And "one touch of nature makes the whole world kin." We see it in the Dorsetshire labourer, when he sings of "Hallowed Pleaces":

> "Hallow'd by times o' youthvul glee
> Wi' feäces dearest to my zight;
> An' halls a-hung wi' holm, that rung
> Wi' many a tongue, o' wold and young."*

* Barnes' Poems in the Dorset Dialect, 1859.

We see it in the laconic epitaph on the great Bacon in Gorhambury Church, St. Alban's, "Franciscus Bacon"... "sic sedebat." We see it in the animation of the grave Divine, kindled by associations of words and gesture:—"Dum orationem Dominicam recito, in ipso Apostolorum choro versari videor, cum S. Petro, cum S. Johanne, conjungor; 'sic ille manus, sic ora ferebat'; hœc ipsa verba flexo genu ad Deum suum protulit."* We see it in the most sacred and consecrated instance of all in the descriptive verses of the Canticles, e. g. in Chap. i. iv.

It will not then be strange, or, I hope, ungrateful to you, if I devote a brief chapter of my letter to a description of your Common Alma Mater, personal, and yet impersonal—as conveyed in the customs that may be said to constitute her special character, and special distinction from any other "Alma Mater" whatsoever. These peculiarities, these traditional customs, fix their roots the deepest in the ideas, the memory, and the affections. The formation of them is therefore a matter of considerable importance; the maintenance of them a real duty; and the remembrance of them a pleasing refreshment to the spirit.

"Since custom (says Bacon†) is the principal magistrate of man's life, let men by all means endeavour to obtain good customs. Certainly, custom is most perfect when it beginneth in young years: but if the force of custom, simple and separate, be great, the force of custom, complete and conjoined, and collegiate, is far greater; for there example teacheth, company comforteth, emulation quickeneth, glory raiseth; so as in such places the force of custom is in his (its) exaltation. Certainly, the great multiplication of

* Bishop Pearson, Concio I., ad Clerum (Minor Theological Works, II., 6.)

† Essay xxxix, Upon Custom and Education.

virtues upon human nature resteth upon societies well ordained and disciplined."

Call to mind, then, what were once to you but matter of ordinary course, our Collegiate customs, whether daily, weekly, monthly, yearly, or occasional. I will but pass them in review before you, and then leave you to supply the *rationale* of each for yourselves.

"Our Week-Day" was once described in "A Letter of a Student to a Friend," and has been long upon our List of College Tracts. The characteristics are, the tolling bell precisely at six o'clock a.m. to waken the College to the duties of the day, the chapel bell at a quarter before seven to summon us, one and all, to the Chapel, the common life in Hall, breakfast at eight, dinner at two, tea at six o'clock, p.m., the institution of Lectures and classes for four hours of the forenoon, the bi-weekly Lectures in Medicine at the adjoining Hospital, the manual operations for the hour that succeeds the Lectures, whether gardening, printing, carpentering, illuminating, book-stitching, library-tending; then, in the afternoon of good three hours long, the rambles, the foot-ball, the cricket, each in its season, and the visit to the reading-room to learn the news of the day; the singing practice, after tea, daily and on a larger scale bi-weekly, the quiet, uninterrupted evening for study, the Chapel Evensong, the curfew-bell at half-past ten at night.

Thursday, from 12 o'clock till 1.30 p.m. is devoted to a debate in the Reading-Room on some previously allowed subject, or to an Essay, in alternate weeks. Friday at 8.30 p.m. is the appointed hour for the Students' Devotional Meeting and Extempore Address; the anniversary being held on the Vigil of All Saints, and marked, amongst other things, by an Address from the Warden. Saturday is known

by the readings in Hall, and the short Latin service that follows them in Chapel, in which we solemnly commend our several studies, and intellectual employments, to the Divine Blessing.

"Our Sunday," in like manner, is known to you all by the early saying of the "Students' Litany," the early celebration of the Holy Eucharist, chorally accompanied on the great Festivals, the school classes taken morning and afternoon by the senior and middle year men, the Mattins at eleven o'clock with Sermon, the afternoon Service taken at St. Gregory's, the homily, the evening bi-monthly social gathering—such it continued for many years—in the Hall for reading Letters from old Students, and for joint prayer and brief reading of Scriptures bearing on the Missionary work of the Church, followed by the Evening Chapel and its two special Collects on behalf of Missions and Missionaries.

"Holy Week" has of course its special characteristics in our Chapel Services, all, I am persuaded, calculated to enhance the spiritual benefit to each of us of that solemn season of the Church's Retreat. On Palm Sunday, the Warden introduces his Sermon by the "Missionary Bidding Prayer," including the particular intercessions which the condition of the Mission Field suggests. Every day there is a special and suitable Reading in the forenoon service. On Good Friday, we have at 2.45 p.m. a Solemn Office, consisting of Ps. li., Lesser Litany, Lord's Prayer and Collects, then silent Prayer till 3 p.m., followed by Hymn, Readings on the Seven Words upon the Cross, with Prayers and Response after each, the singing of Monro's touching "Story of the Cross," and concluded by the Good Friday Collects, and Benediction.

Of all the Annual customs, the oldest, and one which has maintained its popularity among us the most, is the

Easter Morning assemblage of Students on the Library steps at 6 o'clock a.m., with the singing of Easter hymns, and the mutual hand-shaking that follows. One of the newest is, the singing of Christmas carols in Hall on the closing evening of the Michaelmas Term, by help of some of the boys from the Clergy Orphan School. The circulation of a "loving cup" the same evening is but of one year's standing, but it is so expressive in its meaning, that future generations, we hope, will be able to include it among established customs. The special College Festivals on St. Augustine's Day, and on St. Peter's Day need but to be named, and call up reminiscences of company assembling first on our green grass, then filling our tables in Hall, and lastly joining with us in our College Evensong. The S.P.G. has its annual Celebration with us on Tuesday in Whitsun-week, attended by the incorporated Members belonging to the Deanery of Canterbury, and its College Meeting at the conclusion of the Michaelmas Term.

I have recorded in Chapter V. the story of our observance of Dec. 20th, 1872, as the Day of Intercession for Missions. Some adapted repetition of that will no doubt grow into a custom with us, and that a valued one.

Twice a year, before our first Sunday service in Chapel, we hold a brief introductory one in our Chapel Crypt, and on every succeeding surplice day it is in the Cloister. Twice a year, on Easter Eve, and the Eve of Advent Sunday, we have our Matriculation Office, consisting of prayer, presentation of Candidates, signing and reading aloud of Promise and Declaration, investiture by the Subwarden and Fellows, admission, words of advice and encouragement, entry in the Matriculation book, and final benediction, by the Warden. The Chapel service which ensues is made special by the insertion, after the third Collect, of the first of those at the end of the Communion Service, and the singing of the "Veni Creator."

Now, to be sure, these are but dry bones, and they need to be clothed upon with the flesh of your actual experience, and then brought to new life by the aid of your memory, so that incident and circumstance shall once more stand out before you as of old. The power of doing this resides with each of you. I can but suggest to you the material through which such a process is to be carried on; and assure you that it is an occupation, not only natural, but healthful for all the affections. I shall best express my sense of the value of it in the conclusion of Wordsworth's noblest ode on Immortality.

> "Thanks to the human heart by which we live,
> Thanks to its tenderness, its joys, and fears,
> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

If such is the high ministry of a common flower, what must be the ministry of words, and hours, and places, and times, and persons, and the customs which they constitute, in the far receding past!

> "We live by admiration, hope, and love;
> And, ev'n as these are well and wisely fix'd,
> In dignity of being, we ascend."

CHAPTER VII.

STUDENTS' LIFE BEFORE COLLEGE.

"The Disciples who had been with Him in the crowd of the city found themselves in the lonely place where they had first heard Him proclaimed as the Lamb of God. Since that time there had been a whirl of new thoughts and strange hopes in their minds. . . . . How often do we all need just such a discipline; the return to some old haunt that some past experience has hallowed; the return to that experience which we seem to have left far behind us, that we may compare it with what we have gone through since! How good it would be for us, if, when circumstances take us back to the past, we believed that the Son of Man had ordered these circumstances, and was Himself with us to draw the blessing out of them!

Rev. F. D. Maurice on St. John, (*x.* 40), *p.* 301.

As the materials for this and the two following chapters of my letter will be chiefly drawn from your own several replies to mine of Eastertide, 1872, this seems to me a suitable place for me to make some introductory observations about the degree of response which I have received. I confess that my first feeling was one of some disappointment, that, out of all the number to whom I used the best methods in my power to send, there should have come back to me answers from no more than a third. I account, however, for the large and serious gaps in the correspondence to which I looked forward, in various ways, *e.g.*, the non-reception of the letter, mistakes of the post, lack of time to write, disinclination to write about yourselves, a mistaken fear that whatever you communicated would be certainly published *verbatim*, *literatim*, *nominatim*, misapprehension, otherwise,

of the general purport of the requests made to you, indifference, possibly, in one or two cases, to the objects proposed. Whatever of these, or of any other reasons, has been in restrictive operation, the loss to the interest and value of these chapters has, I am sure, been very great; and I cannot help some feeling of melancholy stealing over me as I write them, because they become thus a sort of unwilling farewell to many whose names will ever live in my affectionate remembrance.

If, however, I have suffered some disappointment from what I have failed to receive, I have gained infinitely greater pleasure from what I have succeeded in obtaining. Your letters, my dear and attached friends, lie at this moment open before me; and I do not hesitate to say, that the volume in which they are bound up together is among the most precious books in my possession, too sacred, at this time, for almost any eye but my own, and too private, even for future times, to be otherwise placed than in a "lock-up-case." They are all exactly on the model I desired: simple and unaffected, cordial and truthful, loyal and yet free. I cannot tell you how much I have been affected by reading them; but on that subject I will not further dwell.

In the use I shall make of these valuable communications, I shall avoid the mention of names, as being the method, I fancy, more agreeeble to yourselves, and one which will not raise any invidious distinction between one student or class of students, and another. I shall, however, constitute you your own spokesmen, as a rule, for the sake of greater reality, and livelier impression upon others, only condensing where possible, and confining the extracts to what is material to the main purposes of these chapters, and those again to what may be considerad as representative of the rest.

It has been very satisfactory to me to find you so thoroughly appreciated the spirit, and understood the objects, of my letter. "Your printed letter of Eastertide (says one) will raise a tide of thought towards St. Augustine's College from all parts of the world, which will have the effect of binding its scattered alumni more closely than ever to the hallowed spot, and of quickening their faith and their energies; for every bond of affectionate remembrance increases spiritual life. It is an ennobling thought to be a successor in the long line of those who have devoted themselves to God—a thought which we hope will have its due effect." And so others :—"I admire exceedingly the spirit in which this project has been conceived, but I fear I can say nothing which would add to the interest of the proposed publication. This was my feeling when I first read the circular letter." "To render you all the assistance in my power, to aid you in carrying out the happily conceived idea expressed in your letter, will be a pleasing, though a difficult task ; pleasing, because your plan is fraught with so much of comfort, of pleasure, and of advantage to all who, like myself, spent three such happy years within the sacred walls of your dear old College ; difficult, because, in giving the information required, one will have to speak so much about one's self, and about one's own inner thoughts and feelings upon the most solemn and sacred subjects. However, I know with what a loving motive you seek this information from your old pupils, and I am sure that, in giving it, we shall each and all be binding ourselves more closely to you and to one another. May your project, so well conceived, be, by God's blessing, as happily accomplished !" "Such a letter as that you have addressed to me calls for a reply, which, whether it be made public, or put away by you as a private document, must be thoroughly truthful and honest." "In what I have to say either as

regards myself or otherwise, I am particularly anxious to aid you in the attainment of the second special object which you have in view, viz. 'the direction and quickening of Missionary aspirations in men and boys.'" "If anything I say should be the means in God's hands of provoking others to love and good works in the great Mission Field, the time spent over it will not be lost."

You will remember that I suggested to you as useful topics to dwell on, any "circumstances, motives, leadings of Providence, and of Grace, which moved you to seek and select the Missionary calling, and ultimately to enter college." I have often thought that a book of the deepest interest and value might be made of materials of this class, collected from our clergy at home: and that it would be eminently a book of experience, "whose seed would be in itself, and bring forth fruit after its kind", in a generation of ministers of the Church called forth in like manner. Certainly in my own case, if I may speak a few words to you of myself, I may truly say

> The thought of my past years in me doth breed
> Perpetual benediction:
> for those first affections
> Those shadowy recollections,
> Which, be they what they may,
> Are yet the fountain light of all our day.

My birth in a good school of the sons of the prophets; my early dedication by the best of parents to the Ministerial, even should it please God to the Missionary calling, my further training under another relative, well known as "the Father of Church principles in the West Riding," the influence upon my young mind of intercourse with known representatives of the best schools of opinion;—these, and innumerable circumstances of time, place, person, I can look back upon,

and trace the effect and mark which each has left in the training of Providence and Grace which has ended in my occupation of my present office.

But I will now withdraw from the scene, and call you up to speak your own words, each in the first person.

1.—"For several years before I felt a strong desire to take Holy orders, I had longed for a closer walk with God; the unfeigned faith which dwelt in my mother, and her holy life, together with the soul-stirring sermons of the present Bishop of Lichfield, inspired me with holy desires, which grew stronger and stronger, until I felt constrained to dedicate myself to the service of God, by entering the sacred ministry. The death of my good mother animated me with the same feeling. My occupation, at this time, was that of a Chemist and Druggist, which allowed me no leisure for study. Through the kindness of a friend, I was appointed to a clerkship in the office of the S.P.G. Having now more time at my disposal, I set to work immediately to increase my knowledge of Latin and to learn some Greek. The life of a Missionary was now the desire of my heart. I expressed a wish to enter St. Augustine's College, and to St. Augustine's I went."

2.—"I feel deeply struck, on reviewing my life previous to entering St. Augustine's, with the providence and manifold grace of God. It would seem as if He had selected me from a child for some higher vocation than that in which I was bred up. When only about eight years old, I wished to be a clergyman, and my Uncles called me 'the old Parson.' And this idea was greatly enhanced by a childish dream when I was a little older. I never then told it to any one, though the remembrance of it is sweet to this day. But my hopes for the future were kept in abeyance by the circumstances in which I was placed. Because I was useful at home, I got scarcely any education, and at the age of twelve was even

taken from Sunday school. Those who had the charge of me were not poor, but careless and avaricious. They wished me to be a farmer. Our Curate protested in vain. At the age of sixteen, however, I began educating myself in the spare moments, and, when I was twenty one, I resolved to leave my Uncles, though one of them promised, if I would stay with him, to make me his heir. I went to school again for a year in the hope of entering the Excise. I failed. My Uncles then turned me out, and I went home, and soon was engaged in a large store as clerk and manager. During this period I had been a Sunday School Teacher in a village four miles off. I remained a while hoping still for some higher employment, and renewed my acquaintance with some distant relatives whom I had not seen since I was a boy. There I heard that their eldest son was a Missionary in New Zealand. And they read me his letters, and showed photographs of the natives. I looked forward, through influential friends, to other employment, but I could not shake off the thought of being a Missionary. Time went on; I became miserable; and at length gave myself to solemn prayer for God's guidance in the future. I returned to resume my work; but on my way, reaching the lane which led to the Curate's home, I said to myself, I would go at once and tell him what thoughts were uppermost in my mind, and gave me no rest: I wished to be a Missionary. He received me very kindly, and, after a conference about ways and means, he promised to write for me to St. Augustine's, to give me classical instruction *gratis* for a year, and afterwards, he said, I should go to college. Now, for the first time in my life, I felt content, having the object for which I had long hoped for in view. But after some weeks a dread of unfitness came over me, and for three days I suffered a severe agony. It seemed as if God's eye was looking into the depths of my heart, and bringing me face to

face with the faults of my past life. I was thankful for it, and gave myself more earnestly to prayer for pardon and grace, and found in Psalms 25, 51, and 119, wherewith to pour out my soul to God in earnest repentance. And so I went to St. Augustine's."

3.—"My Father was the manager of a branch Establishment of a Mining and Shipping Company. His means being limited, and his family large, after giving me a fair commercial education, he removed me from school at the age of fourteen, and for a few months I assisted in his office, with a view of qualifying myself for the duties of a clerk, that being the only calling which was open to me. I then accepted a position of trust under a merchant in the town in which we lived, and this I held till I commenced reading with the Curate of the Parish, who had kindly offered to prepare me for matriculation at St. Augustine's.

"Since his appointment to the Curacy, he had endeavoured to excite and sustain an interest in Mission work among the Parishioners, by holding Quarterly Missionary Meetings, at which a deputation, or one or two of the neighbouring clergy, attended, and gave a descriptive account of Mission work in some one portion of the Mission Field. In this manner, in the course of two or three years, I had acquired a very good general knowledge of Church Missions throughout the world. At one of these Meetings, the Secretary of the Local Missionary Studentship Association gave a description of St. Augustine's College, reading, if I remember rightly, the College Tracts on "Sunday," and on "Week day." It was soon after this that the Curate, knowing the interest I took in Mission work, offered to prepare me. I refused at the time, thinking myself unfit to enter on so great and holy a work, but on subsequent thought, and with the advice of parents and friends, I consented.

"I was then a little more than sixteen years old, and continued till I was seventeen, when through my kind friend's exertions I obtained an Exhibition at the Mission House, Warminster. The Clergyman who succeeded him as Curate, six months after, took very little interest in Mission werk; so that, if I had not been enabled to enter the Mission House when I did, my object must, humanly speaking, have been abandoned.

"Of the benefits received there, I have a very grateful recollection. It was not then so effective as it has since become, but by forming habits of systematic study, for gaining practical experience in the details of parochial work, and for deepening and enlarging one's motives, which, in one of my age, were necessarily immature, it was even then a most valuable institution. I profited by the training received there throughout the whole of my College course.

4. "My father was a trader in business, my mother a daughter of one of Nelson's officers in the 'Victory.' From childhood I was passionately fond of reading; when only seven, I remember reading 'Tom Paine's Age of Reason,' and the 'Wandering Jew.' About this time my father had an illness, which after four years carried him to the grave. During this period the business was neglected, my father became bankrupt, and we were plunged into the deepest poverty. On my father's death, my dear mother was left with six children, of whom the eldest was only twelve. At the age of eleven, I went for the first time to school, having hitherto received what little education I had at home. At the Church, under the teaching of the Vicar, my father in the Faith, I first learned to love the Church's holy services. The impressions received there were deepened at home by the precepts and examples of an aunt who resided with my grandfather. This saintly woman had been confined to the

invalid's couch for seventeen years. She bore the most acute sufferings without a murmur; and some of the most happiest hours of my life were spent at her side. From her I imbibed that love for God's service which I pray may never leave me, and (although she never knew it) the desire which sprang up in my heart to devote myself in some way or other to the extension of Christ's kingdom.

"After fifteen months at school, my poor mother became so harassed with the increasing difficulties of maintaining so large a family, that I could not bear to be any longer a burden to her. I sought employment, and, like Dickens, became an errand boy; but, unlike him, I did not feel it degrading, for was I not helping to support the family? After a short time, I became assistant in a grocer's shop, and for six years worked from earliest dawn till nine or ten o'clock at night. Still, by dint of rising two hours before day light, and by seizing every spare moment in the day, I contrived to get through a large amount of reading—study I can hardly call it. And on Sundays I never omitted to attend Church at least twice, often thrice, and I can testify to the value of the Sermons I heard. During all this period, the wish of becoming in time a Minister in Christ's Church was becoming stronger and stronger; though how such an object was to be obtained, I knew not. Being of a reserved temperament, I never but once told of this desire, and then the idea was so much ridiculed, that I kept it more than ever locked up in my own breast.

"When a little more than fourteen, I was confirmed. Two years after this event, my dear Aunt died, as happily as she had lived. She left me a legacy of £100, to be paid with interest when I became of age.

"When I was about nineteen, my mother became possessed of sufficient property to enable her to bring up her

younger children without my help. Now, therefore, I began to institute enquiries as to how my long-cherished purpose was to be attained: I wished to find a College where I could get educated as cheaply as possible. A friend suggested St. Augustine's College, but could give me no information about it; and I had never heard of it. One morning, going to work, I saw the Vicar approaching. The thought flashed across my mind, 'Why not ask him about St. Augustine's? He will surely know.' With a heart beating with excitement, I burst out with 'Sir, can you tell me anything about St. Augustine's College'? Need I say, what his answer was, or how he enquired in his grave, kindly manner my motives in asking? Through him I obtained an interview with the Warden, who gave me much good advice as to how I was to use the year I had yet to wait before I could hope to enter the College. The additional spare time given me by my employer I spent in working hard at the prescribed subjects. A few months later, I was put in great fear by being called upon to write an Essay 'On the motives and aims of the Christian Missionary,' for it was my first attempt at composition of that kind. However, the Warden encouraged me in it, and now all preliminary difficulties had vanished, and I was to enter on a new life."

To make the preceding narrative complete, I must supply one interesting fact omitted, characteristically, by the writer, that on receiving into his own hands the legacy which had been left him, he forthwith dedicated it to God as the means of his maintenance for the Missionary calling, and he faithfully fulfilled his vow in College, by defraying his own expenses, till the money was all gone.

5.—"The grace of God began to draw me towards the Missionary calling from the time of my childhood. Perhaps my wish was owing, in a measure, to the circumstance that

my father was a Missionary, just as we often see the children of soldiers and sailors longing for the time when they shall be able to tread in their fathers' footsteps. But this wish in my case was not a mere child's fancy, for it strengthened as I grew up. I attribute this, next to the Spirit of God leading me and working in me, to the unceasing care of a tender and pious mother, who, while it was her life's work to bring up her children 'in the nurture and admonition of the Lord,' sought at the same time, by every means in her power, to implant, in the minds of all her sons, the wish to devote their lives to the work of spreading the Gospel. When I was eighteen, I had to decide upon some pursuit in life, and after much wise counsel from my parents, who did not seek to conceal from me the responsibilities of a Missionary's life, I made up my mind to become a Missionary."

6.—"I cannot from my own experience say what circumstances led me to the choice of a Missionary's life, and I used sometimes to be cast down because I could not, as others, point to anything definite or extraordinary as the immediate and actual cause which prompted me, under Divine grace, to the choice. I fancied there must be something wrong in me, and that my case was different from that of others, and that certainly, if conversion or feelings were to be the criterion of fitness, I could never become a Missionary. Thus I cannot record any marked feelings preceding my becoming an actual Missionary. When I had once put my hand to the plough, I never cared to look back, but I mean that my phlegmatic nature permitted none of that burning fiery zeal with which I often prayed that I might go forth animated. I had, indeed, a general desire to labour for God in the Mission field, but I had no very definite idea of what exactly the nature of the undertaking was in its seriousness and grandeur, or what ought to be my capabilities for it. As I look back now, this

is no grief to me, and I think it may be a help to some young men, who, like myself, have the general desire to become Missionaries, but do not feel what they imagine to be the *inward call.* To me the inward call is this, to be able to say with firmness and truth, 'Here am I, send me!' God in His mercy will do all the rest.

"It is not to me a matter of fitness or capability, it is rather a willingness to go, and adaptability to circumstances. The man who feels himself most 'unfit,' is probably more likely to succeed eventually, than he who sets to work with the sense of knowledge and fitness. This is singularly the case in our Mission work here. The business of the Missionary, like every other, must be *learnt*, and he who comes to us at least must be content to subordinate himself to persons of greater experience, and be willing to be taught. One fitness, however, every young man desirous of Mission work must have, and the greater help it will be in future according to the measure in which he exercises it now;—I mean the desire for fitness and *perfection* at the throne of Almighty grace. God acts in different ways and different natures, and vouchsafes to one man what He denies to another. He sees the 'chosen vessel' even in the persecutor Saul. He detects the traitor in the kiss of Judas. 'According to thy faith, so will it be done unto thee.' It is in this persistent, wrestling faith that the youthful Missionary must begin, continue, and end his ministry. 'I will not let thee go, except thou bless me.' Some remarkable words of one of my fellow-missionaries often occur to my mind. 'What God requires is Christian men. He does not need the work, only gives it to form or perfect the character of the men whom He sends to do it.' Our constant mental attitude must be, 'Lord, what wilt Thou have me to do?'"

7.—"I was a poor factory lad, born of very poor parents, and one of a very large family. I was sent to work

when I was seven years old, and continued till the day before I started for St. Augustine's. For my education I was chiefly indebted to Sunday schools and night schools. When about twelve, I began to feel that I might and ought to become a useful man. And this feeling led me to determine upon improving my mind, but the difficulties in my way were so many and great, that I made little progress during several years.

"When about sixteen, Religion began to agitate my whole soul, and I had little peace for three years, until I concluded that religion was the most important subject of man's life here below, and I determined to give myself up to God and follow His guidance. What course, now, should I take in life? Should I endeavour to raise myself and become a manufacturer, or should I study and seek to become a teacher of the religion I loved? On consulting a friend, his advice was that I should work away, save all I could, and climb the ladder step by step. But my reply was that, if I were to succeed, I should still be dissatisfied, and that I believed I never could be content without having at least made one good effort to become either a Missionary, or a Clergyman at home. It was this feeling that took me to St. Augustine's College, and finally brought me out to this land.

"I had left off weaving for about three years, and was then managing a small warehouse at a mill where I had for some years been a weaver, when, on taking up a newspaper one evening on my return from the mill, I saw an Advertisement stating that the Diocesan Missionary Association wished to assist young men willing to offer themselves as Missionaries. I sat down and wrote a short note, and asked some questions about the qualifications required. After some hesitation on the part of the Committee as to my attainments, I was ultimately accepted, and entered St. Augustine's College."

8.—"Even at the age of fifteen I had an idea, which grew upon me, I cannot pretend to say how, that my future life would be that of a clergyman; and my education was so far as was practicable directed to that end. To the kindness of a clergyman in a neighbouring parish I was indebted for my first instructions in Latin and Greek, to which he afterwards added lessons in French and German. I was also to some extent familiarized with the existence and object of St. Augustine's by means of the *Occasional Papers*, of which another clergyman, then and ever since a most kind friend, frequently sent us copies. At about sixteen, however, it seemed likely that another kind of life was before me. Circumstances needing no mention here led my father to place me in the office of some large iron works. I did my work, I think, pretty well on the whole, but disliked it extremely, and was I fear too much of a boy to make a very good clerk. But I gained there some knowledge of business, and also of machinery, of which I have often since had reason to be glad. After nearly a year of this, I left on account of health, which, however, was soon re-established. At this time, my purpose of entering St. Augustine's became definite, and was strengthened by the advice and promised assistance of good friends. I then entered a Collegiate School, with the declared purpose of preparing for St. Augustine's, and was there two years. My purpose thus formed I never felt inclined to recede from, and I had it in view constantly, but can hardly say that I really understood how much it meant until the time of my matriculation at College."

9.—"It had ever been a wish, I may say, the prevailing wish of my life, to devote myself specially to the service of the Great Head of the Church. My parents and friends have often told me that in earliest years I showed signs which prompted them to think that I was ultimately destined for the

Priesthood. The Missionary calling dawned upon me in a way I can never explain, for I have at this day several little Missionary volumes which I bought with my pocket money before I attained the age of twelve years.

"A very powerful address delivered at a meeting of S. P. G. seemed to have much effect in definitely shaping my thoughts for Missionary life, for from that time I began to seek means of qualifying myself for the work, and to search out the channel whereby my efforts might be directed aright. Perhaps the greatest difficulty I had to overcome, ere I took the important step of entering St. Augustine's, was the unwillingness of an affectionate mother to make up her mind to part with her youngest son. I was often in great straits on this account, and it was only after much persuasion that her sanction could be obtained to what was to her the greatest trial of her life, the fact that my going to St. Augustine's meant that she and I would soon be severed by the great ocean, and would in all human probability see one another in this world no more. And when it is borne in mind that, though emigration is an every day occurrence, and some people seem to think little of going to the ends of the world, no member of our family had ever wandered far from the homestead, and none had settled out of England, it will be felt that this was no mere sentimental grievance, but a great trial both for her and me.

10. "When about eleven or twelve years old, I, with a school-fellow, got hold of a book on New Zealand. It was illustrated, and amongst other things it contained some account of the work of Evangelization carried on amongst the Maories. We were deeply interested, and formed the resolution that, if we could possibly arrange it, to New Zealand we would go. I consulted the best and most influential friend I had, about the prospect of my going to College

after leaving school, but met with anything but encouragement; but, I thought, where there's a will there's a way, and by no means did I then give up the idea.

"Some little time after this, a clergyman, being a native of the next village, delivered a lecture in the school room of our parish, on South Africa, and what he expected to see there. [He is now an Archdeacon there,] I was deeply interested, but New Zealand was still uppermost in my mind, and I felt convinced that I needed only be diligent and patient, and some opportunity of carrying out my longing desire to engage in foreign Church work would present itself.

"Five years passed away, and I had left my home, and was battling with the world in the mighty city of London. The country clergyman, by whom I had been prepared for confirmation, had given me a letter of introduction, (would that it were done in every case!) to present to the clergyman of the London Parish in which I might take up my residence. No sooner did this gentleman receive my letter than he became to me a true spiritual father. He set me to work at once. Sunday school work, and district visiting, I entered into heartily; and when a Mission was commenced in a very poor district in our very poor parish, I used to take the service, or deliver an address on alternate Sunday evenings, besides helping in the ragged school there. I trust that my work was blest to others; to me that special labour of love in which I was then engaged has since proved of inestimable value, for what little readiness I may possess in extempore speaking or preaching, I feel I never should have acquired but for my work amongst the East London poor.

"About this time my old longing for foreign work received a fresh impetus. A clergyman was telling me that on the Sunday previous he had preached a Missionary Sermon,

'the offertory was not great, but,' said he, 'a gentleman came to the vestry after service, and offered *himself* for mission work, and *that was far better.*' I said nothing, but went home, and made the matter a subject of earnest prayer; and when I had well weighed the matter over, I laid all the circumstances before my kind friend and spiritual adviser, and he communicated with the Warden of St. Augustine's, with the view to my immediate preparation for the great work in which, by God's Blessing, I had now fully determined to engage.

"But the coming difficulties were great. In my ardour I had not considered enough the need of education for such a high office. My kind pastor, however, at once commenced giving me lessons in Greek, and, after a little while, I entered the City of London College (which was attended, at that time, by 600 students, all of whom were engaged in business pursuits during the day, and devoted their evenings to study); and there I attended the Latin, Greek, and Divinity Lectures three evenings, weekly. My life, now, was not an idle one; I rose every morning at 5.20. a.m., had two miles to walk to catch an early city train, arrived at my office at 7 a.m., where I remained till 4 p.m., then posted off to the City of London College, corrected or finished my exercises, attended lectures from 7 to 9.30 p.m., then had to run to catch the train, to walk my two miles, in the dark, leaving no great margin of time before the next day's work commenced.

"Other troubles and difficulties now crowded upon me, especially those concerning 'ways and means.' A delay of one, two, three years; offer of help from my quasi-guardian; failure of it, as the time approached, owing to a stroke of paralysis which fell upon him. All at last was brightened up by unlooked help from other quarters, of friends, who rendered me a service which a life-long gratitude can hardly repay.

It is with great reluctance, my friends, that I change my pleasant employment of transcription, to that of making a summary of your communications, and with still greater reluctance, that even thus I must content myself with a selection. But, after what I have already written, you and others will more easily take in the full meaning of the topics and allusions to which I now proceed.

(11). "The death of my father when I was a child I have been led to regard in some sense as a blessing; for it early made me acquainted with sorrow, taught me to feel, and threw me back on a better Father for sympathy, accustomed me to trials, and to depend on my own exertions. My desire for Missionary work was fostered by a clergyman, intensified by a Meeting at which the Bishop of Columbia appealed for men and money, and the singing of Heber's Hymn afterwards with great enthusiasm. Then came opposition of friends and relatives; this God gave me strength to endure; then your kindness, and the liberality of those who have aided the College so nobly, have laid me under a deep debt of gratitude which I cannot forget, and which brings a prayer to my lips for Divine blessings on you all in my quiet moments."—(12). "The early habit of reading with eagerness the travels and lives of Missionaries: and, what might be thought a trivial thing, but is not, the fact of the name of one of them, being the same as my own, worked upon me so powerfully, as to first shape my wishes definitely."—(13.) "I must not fail to mention my mother, who had often travelled with my grandfather amongst the heathen he visited; she often told me when I was a boy at school that her highest ambition was that I should follow the examples of my grandfather, and of my eldest brother who you know was sent to St. Augustine's."—(14.) "I was compelled to seek a livelihood in the commercial world; which, however, afforded me an

opportunity of gaining such an insight into the characters and habits of all classes of society, that it now proves to me a most valuable aid in the course of my ministrations."—(15.) "The teachings of a pious mother—destination by my father for ministry among the Presbyterians—conviction of their defects—distaste for their ministry—service in a Law office—exceeding dislike to it—school-teaching—worldly habits—revival of religious conviction through the ministry of a London clergyman—resolve to dedicate myself to the Lord—perusal one Sunday evening of the 'Church of England Magazine,' and in it of an appeal from the Bishop of Newfoundland for men—why should not I go, a young man of twenty, with excellent health?—consultation with S.P.G. —recommendation to go to St. Augustine's—this my first knowledge of the existence of such an Institution—visit to it, and delight thereat—way cleared by a grant from a M.S.A."—(16.) "The suggestion of the Rev. T. Brotherton, when a deputation for S.P.G. was the proximate cause of my going to College."—(17.) "Brought up with relatives, remarkable as lay-families for their piety and faithful adherence to the system of the Prayer-Book—impressed by a Sermon preached by Rev. W. C. Cotton, Chaplain to the Bishop of New Zealand, about time of confirmation."—(18.) "Conversion to the Church due to a Sermon preached by an Indian Chaplain—desire to carry the Gospel to distant lands, and to lead a celibate life—instruction given by Rector—provision through M.S.A."—(19.) "Eldest of a family of twelve—parents, poor, but God fearing—emigrants—on farm, and could at sixteen do anything on it—sent to a winter day school two or three miles off—earliest, indeed only wish, was to become a clergyman,—whatever that might mean—when working in the fields, or feeding the cattle, thought much upon it—taught to be very regular and strict in all Christian duties—assem-

bled always round our mother's knee on Sunday evenings, and repeated the Catechism, hymns, and then all, at the table, read Scripture in turn verse by verse, or several chapters—the church being two or three miles off, if we could not go, my mother read a Sermon, till I took it—admitted to school in the place where the Bishop lived—made a chorister of the Cathedral—at sixteen all but apprenticed to the grocery business—unexpected rescue by a clergyman, and position secured as a pupil teacher—remarkable effect of confirmation on my whole character—taken in Greek by the Bishop and others—mention to the Bishop of my desire to become a Student of St. Augustine's—how great reason to put my trust in God, who shaped so clearly all my way through!"—(20.) "A chance word from the Curate of the Parish, where I had been pupil teacher, before he left England as a Colonial Bishop, first directed my thoughts to work abroad—yet nothing passed between us till the lapse of a year, and then it was an offer to take work under him in a Grammar School—other influences were the teaching of a loving mother, early taken from us, that I might one day have to speak of Christ to the poor heathen in foreign lands, representing to me, that the men who left all to follow Christ were the noblest and most worthy of imitation—two years abroad supplied me with abundant experience, and I was only desirous of returning home, to commence my training at the Missionary College of St. Augustine, in order to resume my work as a clergyman."

This chapter, my friends, might easily be made twice its present length; but I have sown seed enough, I am sure, to bring forth, by the dew of God's Blessing upon it, a rich harvest of Missionary labourers. Of the many purposes which the perusal of these simple stories will serve, none is higher than that, and the contact of life with life will warm up, I

trust, many a rising aspiration in young breasts, and lead to a life-dedication to this, the most blessed of all employments of a redeemed man.

The frequent mention of "pious mothers" in your letters belonging to this period reminds me of an anecdote I have just met with of the first Warden of St. Augustine's, so touching and appropriate, that I will make it the conclusion of my Chapter on 'Students' Life before College.'

"Luke Herman Coleridge, a surgeon at Thorverton, Devon, died at the early age of four and twenty. His wife, daughter of Mr. Hart of Exeter, was a woman of much feeling, united with much firmness of character. It is related when her only son, William, asked the consent of his widowed mother before accepting the appointment of first Missionary Bishop of Barbados and the Leeward Islands, she replied to him in the following letter:—"My Son,—Abraham's faith can be imitated. Go.—I am your Mother, Sarah Coleridge."*

* Memoir of Sara Coleridge, Vol II. p 283.

CHAPTER VIII.

STUDENTS' LIFE DURING COLLEGE.

Yes, those are there—nor wealth nor pleasure own,
But duty sternly binds, curbing the will,
Sternly—then softly—and then sweetly—till
They find the chain o'er their affections thrown
All gold, and leading to a golden crown.

Thoughts in past Years.

From some words I quoted above in the second Chapter of my letter, you will perceive that those who were laying, historically, the foundations of a Missionary College, for the Church of England, held from the very first,—long before either name, or title, or locality, was fixed—very decided views as to what sort of a College it must be, in its system of education, and of discipline.

In those days the titles suggested for the Officers of the College were, Rector, Dean, and Professors, Theological, Greek, Latin, and Medical; and the Lectures which they were to share amongst them were, on Ecclesiastical History, on the Catechism, on Holy Scripture in the original languages, on the Evidences of Christianity, on the Liturgy and Articles, on the practical duties of the Pastoral Office, on the Greek and Latin Classics, and on Medical subjects. These have, from the beginning till now, constituted integral parts of the College course. Even in the department of Pastoral Theology, familiar lectures have been given to the Senior

Students in the spring, through the kind thought and exertions of the present Subwarden, and some practical experience has been gained by them, in the several visiting districts which are assigned to them in the parishes of Canterbury. When St. Gregory's Church was consecrated, it had been designed to connect it with the College in the person of a Fellow, who might be considered Professor of Pastoral Theology in the College, as well as Incumbent of the parish, but want of funds prevented the accomplishment of this excellent plan.

For the *self education*, which, after all, is indispensable, whether it be in book learning, or in the arts of riding and the like, or in practical acquaintance with human nature, a student that is so disposed may always turn to useful account his hours of recreation in term time, and his months of vacation. On the whole, that plan of instruction, general and special, prescribed and voluntary, has been designed and consistently followed, which was thought practicable for such Candidates as offer themselves, which could be brought within the space of three years, and which was likely to be of service in the future. How far you, my friends who have been from time to time under it have found it so, you shall presently testify in your own words.

Again, as to the rule of life in the proposed College, there was from the very first the clear condition of its distinctive character. "It must be strict, as men now think of strictness." I find much said, in the early correspondence, of this kind, and especially of precision of rules. It was one chief objection to locating the College at one of the Universities, that it would be "so difficult to preserve the simplicity and self-denying habits essential to it." All, whether teachers or taught, were to be under discipline; each class, according to the rules suitable to it. I read in the Provi-

sional Statutes, what the Permanent Statutes have expressed in legal, technical terms, of "a strict and godly discipline of living, such as befits those, who are to endure hardships for the Gospel's sake." I read that the Authorities are to be "diligent in whatever relates to their own spiritual advancement, and cherish in themselves a spirit of fervour and piety, impressing well upon themselves that they cannot train others in self-denying habits, to the high office of winning souls to Christ, unless they first, by the grace of God, conform themselves more and more to His holy Will, and frame in themselves that mind, which they desire to see formed in those committed to their charge." Of the Students, I read, among many other like things, that "they shall observe strictly the hours of rising and going to bed appointed by the Warden, and not absent themselves from any lecture or meal, or omit any prescribed exercise, without leave. They shall avoid everything that can interrupt study during the hours appointed for it. They shall not be allowed to go out of the College gates, without special leave, after an hour fixed by the Warden. Such recreations only shall be allowed as are consistent with a grave and sober life, and do not interfere with any duty."

I need not quote more, though I could do so largely, to the same purport. St. Augustine's Missionary College was never designed as (God grant it may never degenerate into) a feeble imitation of a nineteenth century College at one of our Universities, but had a distinct designation of its own. The rule of College life then planned was immediately brought into active operation, in all its details, as soon as the first band of Students were received. Such, in all its integrity, (I am speaking historically,) I found it in February, 1850. At that date the maintenance of it was solemnly committed to me, and solemnly undertaken by me. The nature of the trust

was distinctly pressed upon my attention at the time by the original promoters of the College. I was told, it would be to me "an abnegation of general society." Whatever other qualifications I lacked for the discharge of it, I had the benefit at all events of personal experience in earlier days, such as George Herbert describes with his usual quaint beauty.* Of course I approved of that to which, by my own will, when called on by the voice of Providence, I committed myself. But the greater the liberty accorded by the Statutes and Charter to the Warden, the more bound did I feel to be faithful to the spirit of the constitution. My colleagues, I know, have felt the same as myself; and we have cheerfully submitted to many limitations of our natural liberty, and that, remember, not during our youth for a brief period of three years, but far on into and through middle life, for many a long term, and in vacation time too, when the Students were enjoying unfettered freedom and rest. I will leave the application of this to any of you who may not hitherto have made it. You shall supply your own retrospect in the subsequent pages, on this the second stage, named at the head of the present chapter.

I had asked "the value to you, or otherwise, of the College course and system: the use you made of it; your thoughts at the time; your remembrance of it now. College reminiscences of companions, visitors, anniversaries, and the like." It is a source of the deepest thankfulness to God with me, that I can quote from your letters such gratifying testimonies to our system, as the following, which are but examples of the rest.

1. "I can sincerely assure you, it was a real pleasure to me to be there. The College course and discipline I never

* I mean especially his Poem beginning,

"Lord, with what care hast thou begirt us round."

found really irksome, as I remember some young fellow-students did. It is true, the studies were hard to me at the first, but that was, because I had not been accustomed to anything like continuous study; and I soon found that patience and perseverance would carry me through the difficulties. Accordingly, I plodded on, and was rewarded with greater success than I had ever expected. Since those days (sixteen years) my admiration of the course of study has never wavered. A larger experience, and deeper convictions have only served to make me appreciate more and more the value of the foundations then laid; and I would not, if I could, remove one single stone that was then securely placed. Towards the end of my College course I can remember how the desire grew to be actually at work in the Mission field, and no longer a mere Student preparing for it; and possibly I should have been impatient at much longer continued restraint. But now, and for years past, that College life, with its daily prayers in the beautiful little Chapel, its varied studies, its freedom from anxieties, its happy associates, its cheerful gatherings in the College Hall, and healthy walks in neighbouring hop gardens, has formed a kind of ideal which one would like much to be able to realize again from time to time. The very thought of it elevates, and purifies, and comforts in a way that you, I suppose, still in the midst of it, cannot understand. Looking back now, I can truthfully say that those three years were by far the happiest and most important to myself that I have yet spent."

2. "On my arrival within the College, the first thing that struck me was a feeling of monasticism, or isolation from the world, chiefly engendered, I believe, by the strictness of the hours with which we were kept within the gates; all of us coming from a more or less worldly life, (I myself had been prepared for the work of a civil engineer, but had not been

able to obtain employment, and found idleness insupportable,) we became at once cut off from the outer world, and, though an integral part of the city of Canterbury, all our interests and hopes, our rivalries and party feelings, were now restricted to the quadrangle of the College buildings.

Isolated thus sensibly and personally, we were placed *en rapport* with another world beyond, in a way which is I believe possible in no other place in England; there our interest in Missions was concentrated, and reduced from a vague desire to do something or go somewhere, to something like an intelligent idea of what a mission really is, as far as that can be learned without actual experience. And the constant communication with men who have already gone out is, I believe, the great advantage St. Augustine's College has over the Universities, for a candidate for Orders in the Mission field. Although, no doubt, I should have gained personally in scholarship, and in a worldly point of view in standing, had I gone to one of the Universities, I shall never regret the step I took, as I firmly believe that at Oxford or Cambridge my missionary zeal would have so cooled, and other ties would have taken such a hold on me, that I should never have come abroad at all, even though I had gone up with the full intention of doing so.

"The course of study has been invaluable; theological, without being too stiffly so: accurate, in point of scholarship, and yet suggestive enough to encourage one to study amid the business of life: if it had a fault, I should say it was the absence of directly pastoral instruction; to us, thrown at once into responsible positions, and unable to ask advice in doubtful questions of practice, this would, I think, be very useful. Experience is, I know, the best master, but then it is often dearly bought; and a few general rules and principles of action, in *worldly* matters I mean especially, would, I

think, save some mistakes on the outset of a Missionary career. Thus, *e.g.*, how often might offence to narrow minds and tender consciences, by a persistence in matters non-essential, be saved, by bearing in mind the difference between what is essential and what is not; or, again, in matters more religious, a few simple rules would help us much in dealing with tender consciences.

"My pleasantest, freshest recollection is that of Eastertide, coming as it does after the saddening time of Lent, and as it did, but does no more to me, with the returning spring."

"I must not forget the devotional societies, especially the Friday evening; I think the experience we there gained in extempore speaking, however slight, most useful. I remember we used to discuss a good deal among ourselves the relative merits and value of a written and an extempore sermon, and the advantage of learning to preach extempore while in College. Now, I think it may be said generally, that a Missionary must be able to preach without manuscript, but let no one despair of being able to attain such a facility from failing at College. I failed there certainly; but a critical congregation of fellow students is very different from a flock to whom you are delivering your message.

3. "The College course and system are, to my mind, fully described by one word, and that is *invaluable*. The fortnightly essays I very much enjoyed, and found them, as an exercise, most useful. And then, our daily services, and those we went to in Canterbury Cathedral! It is only afterwards, more and more as the years have rolled by, that one can realise the preciousness of those daily services, with all the sublime associations of the holy places, only when we have to "sing the Lord's song in a strange land." Those old College ruins, too, how often the mind recurs to

them, especially in a country blank in antiquities and grand associations! I have often regretted I did not make more use of the Saints' Days for extended walks into the country. This may seem a small thing, but its after influence upon the mind, especially in a new country, is incalculable. I shall never forget the farewell service on October 2, 1860. The Bishop of Oxford addressed us in College Hall that evening, in that eloquent and burning language which holds you spell-bound, and when the voice has ceased, and the spell is broken, then come vain regrets that you had not put down on paper, or systematically noted in the mind, the words that have been spoken. And this was the case with all the students on that occasion; for when, a few days after, we were asked to write out the substance of the address, none of us could do it. You were hurt and disappointed; the students got a lecture, and we all felt ashamed of ourselves. But it taught me a lesson."

4. "I made my *Declaration* not only without regret, but with great thankfulness that I was counted worthy to bear my part in so glorious a work; and from that day to this, a period of eighteen years, I have had no reason to repent of the solemn choice which I then made. The declaration itself I think most salutary. Of course in *any* life, special circumstances may arise, which render a return to one's native land not only expedient, but imperative; and under such circumstances, particularly if long and faithful service has been rendered to the Church abroad, I am sure that neither the College nor the Ecclesiastical Authorities at home would look upon a Student's return as a breach of faith. But, in ordinary cases, it is well, I think, to have before one's mind the fact that such a *promise* has been made. Both in the Colonial and Missionary work of the Church, peculiar trials have to be met, and peculiar difficulties encountered when almost

isolated amid heathens, or when engaged in rough pioneer work in the colonies, with few to help or sympathize, when visited by discouragements, such as the seeming unfruitfulness of one's labours, an insufficient maintenance, impaired health, or ungenerous treatment from those with whom we have to do,—it is only natural that the mind should revert, somewhat sadly, to old home scenes, and that the longing should grow strong upon it to cease from toils that give so little promise of a cheering harvest, and engage in more hopeful labours at home. It is *then* that the recollection of the feelings and aspirations which led up to the promise, and of the never-to be-forgotten day when its words were spoken, serves as a check on restlessness, and braces up the soul to 'endure hardness, as a good soldier of Jesus Christ.' No doubt, as years roll on, and we find a *home* in the land of our choice, and the work we have to do becomes a part, as it were, of ourselves, and we begin to shrink from entering on a new work anywhere, carried on under new conditions, the longing I have spoken of dies out, or visits us only at rare intervals: yet even then, I venture to think, the *Declaration* is not without a calming and sustaining influence; it is like 'a voice behind us,' plainly marking out the path of duty, and saying to us, 'This is the way, walk in it.'

"I am thankful to say I can look back on the time spent within the walls of the College as not only a most useful preparation for the work of my life, but also, on the whole, as amongst the pleasantest that have ever fallen to my lot. I do not say but that I chafed occasionally against some of the restrictions laid upon us, but perhaps the regularity and system of my previous life as a Teacher rendered the College discipline less irksome to me than I believe it was to some. Be this as it may, on looking back, I feel proud to admit that the Regulations which specially affected the Students were,

on the whole, beneficial and necessary; due regard being paid to the fact that the College is not a 'University,' but a Theological School founded to instruct and train men who have voluntarily devoted themselves to the arduous and solemn work of preaching Christ to the uttermost parts of the earth.

"Since I left England, and have met other generations of Students, I have found various opinions about particular items in the College arrangements, but on one most important matter we all agree, viz., the excellence of the College course as a theological preparation for Holy Orders. I would suggest, by the way, a special Prize for Church History, as there is for Greek Testament; it would be an additional incentive to the due cultivation of that important branch of study.

"The particulars in which I feel myself a special debtor to the College training are these: the thorough knowledge of the Greek Testament which I acquired, and also of the origin, history, contents, and meaning, of the Prayer Book; the habits of regularity and order, in which I was confirmed; the model of simplicity and correctness in the conduct of Public Worship put before me in the Services of the College Chapel: and the *moderation* exhibited in the doctrinal teaching. I do not say that I received no benefit in other respects,—for indeed I did in many,—but these seem to me to demand especial mention. The Medical Lectures I am afraid I hardly profited by as I might have done; but what I did learn I found I could use most effectually when leading the solitary life of a Missionary among the jungles: the ability to relieve physical suffering was, I believe, most valuable to me in securing the respect and affection of those among whom I laboured. No Missionary Augustinian, I am sure, can therefore look back upon Dr. Lochée's gratuitous teachings, without the feelings of the deepest gratitude to him for his patient and disinterested instruction.

"Concerning those with whom I was associated as friends and companions, I must ever esteem it one of the privileges of my life, that for so long I had before me the character and example of such earnest and religious men as — &c., who are still living to do the Church good service, either as zealous Evangelists, or faithful pastors. In this Diocese, we manage to have an annual gathering of old Students on St. Peter's Day, when such of us as are able dine together. Of course, it is only natural, we are hardly all of one mind on every subject of controversy, but there is among us a general agreement on *principles*, and a hearty respect for each other's opinions: we never forget 'the rock from which we were hewn,' and our brotherly regard does something at least to diminish that sense of isolation which in the earlier days of one's Misaionary life often weighs so heavily on a stranger in a strange land."

5. "The course at St. Augustine's was perhaps useful to me in a way that it is not to the generality of those who enter its walls: for there (having been before a Wesleyan) I became acquainted with the sublimity of the Liturgy, and there I learnt something of its history and teaching. I cannot describe how much this influenced my life while I was a Student, or how much it is influencing me now. None but those who have passed through the same, or a similar change in religious experience, can understand fully the benefit which I received from this part of the course. I am able to bear testimony also to the value of the year's study of medicine under Dr. Lochée; (I wish there was time to make it more thorough than it is:) and to the carpentering and printing. I must, however, say that if there were two Colleges having the course which St. Augustine's has, and one had a more elastic system than the other, I should, if I had the power of choosing, select the former. Like most

men, I am compelled to own I did not make the most of my advantages; but this I think I can say, I strove always to remember the great object for which I had entered as a Student, and did my very best to keep up and quicken the remembrance of it in the minds of my fellows."

6. "The College system I found to be a most admirable one. The very ground, too, on which one trod seemed to imbue one with the Missionary spirit, consecrated at it was by a thousand memories of the past. Thus, at the very outset, a train of thought was developed which helped to enkindle Missionary zeal and devotion. The rigid adherence to College rule that was required, and the absence of every thing likely to foster a spirit of self-indulgence or self-ease; the simple fare, too, of which all partook, both tutors and men, all these plainly indicated that the Missionary's life must henceforth be one of self-sacrifice and surrender, like that of the Divine Master.

"Teaching in the Sunday School, District visiting, the weekly Homily, were great advantages in the preparation; while the constant intercourse with men, each bound by a similar object, served to inspire and animate one with zeal. Not less animating was the occasional reading aloud, in the presence of all the men, of letters from abroad of old Students; and the visits of Missionary Bishops or old alumni, whose glowing words often made our hearts burn within us.

"In closing this portion of my letter (a review of the courses of lectures), I cannot do so better than by alluding to those who as College Authorities have most to do in moulding the characters of those who for three years are placed under their care. Speaking for myself, I can only say that, the longer I knew them, the more I learned to love and value them, and my earnest prayer is that they may long be spared to fulfil their noble and arduous task.

"I well remember my last day, when all met together, in College Chapel, and we looked for the last time on forms and faces, which the mutual intercourse, and pursuit of one common object, had greatly endeared. I remember the second Lesson for the day, singularly appropriate, St. Paul's taking leave of the Ephesian converts among whom he had lived three years, and the closing words faltering on my lips, as I read 'sorrowing most of all for the words which he spake, that they should see his face no more.'"

7. "I feel I should be a very ungrateful alumnus, were I to fail in making the fullest acknowledgment of the debt I owe to our common Alma Mater. Not that I ever came near to realizing to the full the advantages offered so liberally by the College; but nevertheless I have a very strong conviction that I owe to my training there, the broad lines of the principles that have determined my life and conduct since I entered upon Mission work. In fact, I am not a little thankful to be able to say that, though I did not pay such suit and service to the *genius loci*, as I was in duty bound to do, I was yet, in spite of myself, fortunate enough to imbibe and carry away with me, something of the spirit of its salutary teaching. I am free to confess that, in common with others, I trust but a few, I failed to apprehend, to some extent at least, the drift and tendency of the system. I did not always see my way to upholding the *modus operandi*, and consequently allowed myself to lapse into a certain restlessness of spirit. I deplore this, for it is of perilous import. And, therefore, I cannot sufficiently express my thankfulness, that in spite of such waywardness, I was, providentially speaking, not suffered to be warped from the purpose of my life. Those who yield themselves, *con amore*, to the good influences that are exerted for their benefit at St. Augustine's College, can hardly fail to carry away with them much that will stand them in good

stead in after life, morally, intellectually, professionally, and socially. Who is there, among the two hundred who have passed the College curriculum and gone forth to labour in the Mission field, but has not learned more or less to realize the paramount claims of duty, and to devote himself to his Master's work with all his powers of mind and body? And if this be the fact, as I contend, it is altogether due, under God's Blessing, to the high character of the principles impressed upon their mind during their College course."

8. "Of the value to me of the College course I cannot speak too highly; for I feel that if I am of any use in the Church of Christ, it is entirely owing to the knowledge, habits, and opinions, which I acquired and formed under its influenee. Of course its effects on different men differ widely according to their character, disposition, and former manner of life. To some the strictness of the daily routine is irksome, and it requires at times no inconsiderable effort of the will to conform to it conscientiously and patiently. To others the constant round of prayer, and study, and relaxation falls in with their natural temperament, and affords a sense of peace and security from the disturbing influences of the outer world, which makes their College course, notwithstanding the undeniably hard work which attends it, by far the happiest period of their lives. Speaking of myself, I may say that it was of the very highest value to me in forming regular habits, in acquiring maturity of thought and opinions, in softening little peculiarities of temper and manner, which, if not corrected, might have been a bar to my usefulness.

"With regard to the actual work, I thought at the time, and think so still, that it would be a great relief if it could be lightened. The strain on the mind, if a man tries to do justice to every subject, is too great. I wonder now how we managed to get through the weekly routine of the second

and third years. I still suffer from the effects of over-work in the last term of my third year, but then my ambition was great. Here I would also mention the benefit of the rule that all lights should be extinguished at 10.30 p.m.; for though to a hard worker there may be times when a relaxation of the rule would seem desirable, yet I am persuaded that to its rigid observance many owe the preservation of their health.

"Among the spiritual privileges afforded, than which few can be greater, I have a lively recollection of the beneficial influence of the 'guild' offices. That, especially, which came just before evening chapel was of great practical use in calling one's mind away from the, perhaps, too engrossing thoughts of work, examinations, &c., and in composing one's thoughts for the solemn service to follow.

"In every body of men brought together for the same purpose, and living under the same rule, though the society and friendship of some may be esteemed more than that of others, yet there will be a brotherly bond of union between all. This was the case at St. Augustine's. 'Our term,' as we always delighted to call it, was a particularly united one; and to meet once more, as of old, within the dear old walls, would be an untold pleasure to each of its members.

"Among the visitors during my time were several distinguished men; but great as was the privilege of seeing and hearing them, the return of several old Students was of still greater interest, for their letters in the *Occasional Papers* had been read so often, that they seemed more like old friends than strangers. To hear from these men the story of their actual experience, their difficulties, and encouragements, gave one a sense of the reality, and responsibilities of the work before one, which, though it might take away from the romance of one's zeal, yet deepened and secured it upon a more lasting, because more sober, foundation."

9. "I was once possessed with the idea that it was necessary for me, like my father, to enter Oxford or Cambridge previous to taking orders for work either at home or abroad. And when I had at last resolved to devote myself to Christ's work in distant lands, I had forgotten St. Augustine's till I received a glowing account of it from one of my old pupils who had visited Canterbury. I soon entered my name on the College books: and from that time to the present moment I have never once regretted the step which, by the kind guidance of Providence, I then took. For I consider that the time and training which the Student goes through at St. Augustine's is better adapted to qualify the future Missionary for real hard labour, whether spiritual or otherwise, than the same time spent at the Universities. For while at the latter abodes of learning, the mind of the Student is diverted into a multitude of subjects which are certainly calculated to adorn any and every profession, at St. Augustine's the energies of the Student are especially directed to those essentials which must in his future life be his main resource, and which the world will require from him, viz., a sound Theology, combined with a knowledge of ecclesiastical history, past and present, as well as a close acquaintance with the rites, ceremonies, and doctrines of that branch of Christ's Church in which he ministers. St. Augustine's supplies a special training and education for a special and noble purpose, and to those who wish to become Missionaries I commend my old College. I speak from my own experience past and present. But not to advert further to any learning I may have acquired at St. Augustine's, I have found the discipline there exacted eminently useful in after life, as well as the medical knowledge, and manual labour. My knowledge of carpentering, picked up at St. Augustine's, has saved me a small fortune, and has enabled me to build up my own house

and church, and by the help of Dr. Lochée's lectures, and a few medicines, I have gained great and good influence over our natives, much to the disgust of their own execrable witch-doctors. In these parts, if any one happens to break a leg or an arm, it is utterly hopeless to think of a doctor. Within the last month I have been called to a broken leg and dislocated shoulder, both of which are doing well, and, if I receive any fee, it shall go to the Canterbury Hospital.

"I am very glad to see by the Papers that you intend preaching in the Chapel of the Clergy Orphan School once a year, as this will be the means, I trust and pray, of rousing and quickening any Missionary spirit which may exist among the boys."

10. "I was now introduced to an entirely new life. I wrote to a friend, how impossible it was to regard the Church with any other feeling but that of affection, in a place which seemed pervaded with the atmosphere of holy men,—'St. Augustine's Abbey and St. Augustine's College.' The old and new rest together there, in perfect harmony, a fitting habitation for developing and nursing the Missionary spirit.

"As to the College, I may say at once, that it is impossible for me to express in any adequate degree the value of its course to me whose education had been a limited one. I was conscious that my studies were far from mere intellectual exercises to inform the mind, and that they had not only their immediate forces as truths of science or theology, but had a vital importance upon the stern realities of my future life.

"At one time of my life I had been devoted to that kind of religion, where the soul is regarded as standing alone in its intercourse with God, by force of its own faith and assurance, independent of any bonds of sacramental mystery; and the Church, as a congregation of individual believing souls, uniting for convenience sake only as one of our modern

societies. Such notions were gradually dispelled by the wider theological reading at College. The course of Divinity, and other reading which the Library afforded, the daily service and weekly Eucharist, all tended to make one realize the difference between the religion of the Catholic Church, and a system of negatives, on the barren rocks of which the spiritual life might easily be wrecked. The idea of the great Church of God throughout the world growing out of Christ, in which each Christian is a unit and a member, became a guiding principle of faith, and gave a new colouring to one's whole view of man's intercourse with God. The sacramental mysteries of the Church seemed to flow naturally from the facts of Christ's life. And these were not barren ideas; they affected personal religion, by bringing to the soul's view better and fuller ideas of God's great love to man. Each new view of truth intensified practical duties, and showed new obligations to holiness. All this it is, which stands out most prominently in my memory, as an effect of my College life.

"But not the least of the benefits, and perhaps the most enjoyable of the pleasures of College, which lives in the memory, was the intercourse with fellow-students, the rubbing of mind against mind, and spirit with spirit, the general intertwining of intellectual life. The quiet earnestness of A., the comic cheerfulness of B., the methodical precision of C., the logical mind of D., the perseverance of E., the idealism of F., the sympathetic spirit of G., the warm enthusiasm and staunch Churchmanship of H., the matter-of-factness of I., are still vividly before me. Nor must I forget another, now gone to his rest, who used often to make us laugh by his eccentric manner, but in whom, when latterly I knew him better, I saw a spirit of deep earnestness and meditation, looking forward to his ministry with pure devotion. Living here in

the solitude of these eastern jungles, the habitation of the bear, the snake and scorpion, entirely cut off from the society of Europeans, one longs for one of those quiet walks with old friends, for interchange of ideas, of joys and of troubles too, for mutual searchings after truth, for talks of future life and future hopes and fears. These are now things of the past; but they are well to have been, and 'the memory of them doth breed in me perpetual benediction.' So it was my College days went on quietly, with a good work, I hope, of preparation, and devotion to God's work."

I must make a pause, my dear friends, in these selections. Brief as I have made them, I must be still briefer in the next group, avoiding, as far as may be, further repetition of the same thoughts, even when clothed in different words, and presenting only something which appears to be different from what has been already given, or simply enumerating the topics which form the staple of the communications.

(11). "The regularity in College of system and teaching, coming after the incertitude of the past, helped to give me the vision of an order and government which lies at the root of all things, and which enabled me further to see, how deep in its truth and beauty is that expression so frequent in the Gospels of 'the Kingdom of God,' 'the Kingdom of Heaven.'"—(12). "I may truly say my life in College was very irksome. I had been so long my own master, and used to such a very free out-of-door kind of life, often for days together in the saddle, or sleeping under a bush, that College life was a kind of imprisonment to me. Still I believe it did me a great deal of good, and especially fitted me for my present work. And now that I look back, it was a truly happy time, I hope not altogether lost. The knowledge I acquired of carpentering has been most useful, as I have now to teach

the boys myself."—(13). "You wish to know the benefit, or otherwise, that the College course has been to me. There is no 'otherwise' in my case—it has been an unmixed benefit to me. There is the air of repose and quietness pervading the whole place—the gracious manner in which all the Students appear to be received—the Sunday Chapel, that crowning joy of all—the system and training, invaluable even for those men that are not brilliant in their attainments, many such now doing good work in their several spheres of duty, thanks first to the grace of God, and then to the good example set, and the discipline enforced—the devotional meetings for the cultivation of a spirit of holiness and zeal—the intercourse between the Tutors and Students—the reading of 'Whytehead' on Sunday evenings, and that happy hour before Chapel—the correction by this kindly intercourse of many faulty habits and defects in manner."—(14). "The College course was of great value to me, but had I been better prepared in my earlier days, its value would have been enhanced ten-fold."—(15). "As to the usefulness of the College course to me, there can be no question. Much of it was, however, a simple *a b c* to me, and it allowed me enormous facilities of wasting my time during my first two terms. I had, before I came, been well and thoroughly grounded in general English subjects, and had also acquired a fair knowledge of Latin and Greek; consequently, it went rather against the grain to have to spend many hours in writing out the first Book of Euclid, and in other elementary subjects. I had therefore no stimulus to industry, and much of my time was spent in aimless reading. But Mr. Orger kindly allowed me to read Greek Classics with him, devoting his own private time to my help. During the first year of my College course the one thing I did learn was how to read a book, an art which I have felt to be of the very highest

value, and worth any amount of trouble to obtain. Before I entered, I had read with much care works on Christian Evidences, and yet my examinations showed I knew nothing about them. At College, under the care of Mr. Trend and Mr. Moor, I was put to 'Pearson,' and by the end of the first year's lectures I had a thorough acquaintance with the work, which I have never lost. I have since noticed this contrast in others."—(16) "For some time after I entered St. Augustine's I did not feel happy there. The discipline of the College was irksome to me, after the free life of a country village; I would gladly have been walking into the country, when I was confined within the College walls. The distance between the Authorities and the Students, which the maintenance of due order and discipline demanded, seemed unpleasant, after the more unrestrained intercourse I had enjoyed with clergy at home. The work, too, was more than I, with my then limited knowledge, could get through. It was often trying to me to find, when the bell rang for Evensong, that I had not done nearly so much as would be required for my next day's lectures. Yet the College course has been of great service and value to me. It is allowed by all the clergy I have met with here, to be as good and useful a course as could be given. I wish often I could have a few months of it in my old home again."—(17). "I have singled out these few names from the many I knew in College, but the task is rather an invidious one. In point of fact, at that time we were all one family, a band of brothers. And proudly do I remember, that never once during my time of residence did I hear a word, or witness an act, of which a Christian gentleman might be ashamed. I have often wondered at this since leaving College, and mixing in society, and seeing what latitude gentlemen, even professing Christians, allow themselves. With us every one, from the senior even

to the youngest probationer, seemed to realize the weighty responsibility laid upon him, and to act accordingly. . . . I must say a few words on one of the most important subjects studied at St. Augustine's—Medicine. I took a great interest in it, and, through the kindness of the House Surgeon and Dispenser of the Hospital, was enabled to learn more of surgery and dispensing than was given in the usual Lectures. It is not so much the actual knowledge gained, as the impetus given to the study. For myself it has been most valuable and most blessed. I have no hesitation in saying that hundreds of lives have (under God) been saved in this Parish through my knowledge of the healing art. I am even now filling the post of acting surgeon of the district Hospital, and for months together have been in sole charge. This is a mining centre, where accidents are of daily occurrence. I have only now returned from setting a broken arm. All this I owe to the medical training which first began in the Lectures of Dr. Lochée."—(18). "With reference to the general influence of the College life and atmosphere, I thank Almighty God our heavenly Father, that it is, *what* it is. When rightly used, the moderate, representative, church-like conduct of all our services, leaves an indelible and exalted influence upon the spiritual lives and characters of all who receive it. 'The trivial round and daily task' are sanctified by the word of God and prayer. I speak as I found it."—(19). "The studies so far as they go seem well chosen for the formation of a sound, scriptural, and catholic view of things; and men trained to think, with the authors put into their hands at St. Augustine's, can hardly remain narrow-minded, or without that depth and breadth of view which is so essential in a theologian. Its value to myself, personally, has been great, for it has taught me to think, to enquire, and to weigh well some of the great subjects which divide

men. It has made me tolerant of those who differ from me, cautious before adopting new opinions and letting go the old, given me a reverence for sacred things, and taught me to love and uphold the teaching of the Church. The regular habits, punctuality, early hours, fixed duties, frequent examinations, would have undoubtedly the best after effect, and I look back upon these, as things to which I owe much of what helps me to get through the toils of Mission work. My thoughts were generally disposed to be serious, to travel onwards to the future, and to be occupied with my whole work. I fear I was discontented at the additional preparation and time required for oriental Missions; and the early chapels, too, and the number of Lectures were at times rather irksome. My present remembrances of the whole are those of gratitude and esteem. Whatever seemed hard, unnecessary, exacting, and troublesome, I feel to have been for the best, and am glad that I had to submit to the yoke in my youth. And if I had to submit to the whole again, I think I could honestly say, let not one rule be relaxed, or one practice set aside."—(20). "Irrespective of spiritual good wrought by the higher and more chastening exercises of my three years' sojourn within your walls, to the mental discipline we were placed under, and through which we passed with such undeviating regularity, I owe more than I can ever express in words, or repay in worldly wealth. All has been simply invaluable to me, and left its impress for good after all these years, which will, I trust, accompany me through life."

But I must again stay my hand from multiplying extracts from other letters than those I have already quoted, though they are no less gratifying, and instructive also, than what I have now given you. Not the least valuable, in my eyes, are the suggestions scattered up and down your several com-

munications, and your critical observations, all offered in most excellent spirit, and in the confidence that they would be in the same spirit received. Let me assure you that not one of them has failed to receive its due share of attention. My ambition has always been, that every thing about St. Augustine's should be, as far as any thing human can be, perfect, irreproachable, and efficient. You will be glad, therefore, to learn that many of the improvements suggested by you have been already made, and in operation some years; *e.g.*, that the work of the third year has been somewhat lightened; that Church History, and Pastoral work, with the actual examples of it in District visiting, have long formed part of the recognized course; and the like. Whatever other suggestions we can adopt, rest sure we shall gladly do. Division of labour, and special attention to our more advanced Students, will be more practicable when there are more Fellows of the College. With regard to hours and their allotted employments, and the discipline and denial of personal preference which the observance of them, in some cases, entails, the advantages are so overwhelmingly great, and not the least so to those who need them most, that I should be sorry indeed to hazard the loss of them by any organic alteration. "I had never before received (well says one of you) such a lesson of discipline and self-restraint. But this was my mistake: I was too selfish. I had not regarded myself as a member of one body." Man arrives at maturity in bodily, much sooner than in intellectual power; and both these may be strong, while his character and experience of things are still in a very imperfect stage of growth. For such as enter St. Augustine's, whether from the colonies, or from various employments in England, the mixture of the rule of a common life in College with self-education, in mutual trust and confidence, has been abundantly proved to be the very best preparation for the life that is to follow it.

I must not be tempted to moralize on this large and fruitful subject. My object is only to thank you most sincerely for your frank and, more or less, valuable hints. We all live and learn to the end of our lives; "what's amiss we'll strive to mend, and endure what can't be mended." "We are members one of another." "Salus reipublicæ suprema lex." The College is our "Sparta," which we "found" on our successive arrivals within her walls: it will, I know, be our care, our pride, and our prayer, that, one and all, wherever our lot is cast, we may "adorn" her escutcheon. And then

"Nought shall make us rue,
If "Sparta" to itself do rest but true."

CHAPTER IX.

STUDENTS' LIFE SINCE COLLEGE.

We were two solitary barks at sea,
That on strange waters touch'd, and found we went
Each to the same far land; and though we be
Long out of sight, like chance companions parted,
Across the drear world drifting lonelily,
Yet ne'er again can we be lonely-hearted;
For the sweet hope shall haunt us ever more
Of pacing hand in hand along th' eternal shore.

Rev. Thomas Whytehead.

So wrote a future Missionary to his bosom University friend, after their youthful intercourse was brought to an end. Such, I doubt not, is often a thought that buoys up your spirits on the remembrance of your College days, when you meet your companions for the first, and perhaps for the last time. "One truth," wrote Thomas Whytehead shortly before he sailed for New Zealand, "has come home to me very strongly on parting with so many friends, how unreal is all union of hearts that are not knit together in the bands of the Mystical Body." You also know, in your mutual friendship, that there is "one only Bond in the wide earth of lawful use to join the earth in one," and that we "are all one in Christ Jesus."

Now let no one of you, with his eye upon the title of this chapter, expect to find in it a circumstantial history of the colonial and missionary work done by the late Students

of St. Augustine's College through the several dependencies of the British Empire, wheresoever their lot has been cast. Such would be impossible, for you have not supplied me with the materials; impracticable, because the materials, even such as might have come in, would have swollen this letter to the dimensions of a large volume; premature, because you are yourselves now, and will be, I trust, for many years to come, making that history; undesirable, because it is no object either of yours or mine to parade what might bring self so prominently forward; unwelcome, because there might be appearance of partiality, in a case where none ought to exist. It will be for the historian of our jubilee, or centenary, if it is to be done at all, to take up this task, and prefix, if he think it well, the motto,

"Quis jam locus . . .
Quœ regio in terris vestri non plena laboris?"

for by that time, I do trust and pray, there will be no speech nor language, where the voices of Augustinians shall not have been heard.

My object in planning this chapter of my letter was a much more limited, but a very practical one. You will remember that, in regard to your life since you left College, I begged you to say anything you pleased of "its mixture of success and disappointment, encouragements and discouragements; in short, your Missionary experience, and hints and advice deduced from it." And I find I had myself put down a list of topics which I then had in my mind, arranged under these several heads. Even thus, I have brought myself face to face with a very large subject, the information you have sent me in being, as I consider, of a most valuable kind, and diverse in character. I must, again, adopt the method of selecting what the limits of my letter will allow, introducing not narrative as such, but *principles of Missionary action*

tested and approved by your own experience. And again, I must beg you to remember, before I commence my extracts, that many a noble work done and doing by old Augustinians is simply unmentioned. Were I not rigidly excluding names from these chapters, I could give you many an illustration of this. But to proceed.

1. "In order to conduct a mission to savage men, of other tongues, it is, I conceive, of prime importance that the one sent to conduct the arduous work of 'turning such from darkness to light, and from the power of Satan unto God,' should ascertain first whether he has an inherent turn for such a work; otherwise great disappointment and loss may ensue both to himself, and the Church, which could employ him so much more profitably in other work within her borders. It is essential, too, that he be not filled with involuntary disgust and dread of approach to men of other races and habits by their personal contact with him. The love of Christ and of the souls for whom He died may, it is gloriously true, enable him to conquer this innate sense of repulsion, but there are some men so constituted as never to succeed in attaching barbarians to them, because they naturally repel each other. It is not only the willingness to creep into the hut or wigwam, or under-ground dwelling, 'on hands and knees,' but a freedom from prejudice, and a disposition to be all things to all men, if we would attract them to the cross of Calvary.

"Again, we must, I believe, utterly strip ourselves of all prepossessions in favour of the assumption, that secondary means must precede principles. To acquiesce in such assumption is, to my mind, to betray our own want of faith in the power of the Gospel of God committed to the Church's trust, and to abandon the true weapons of our appointed warfare for those of carnal device: it is to discredit the past triumphs of the cross of Christ: it is to overlook the truth that the

kingdom of Christ is a kingdom of 'righteousness, peace, and joy in the Holy Ghost,' which are the product of the Divine agency using our own imperfect endeavours. Hence, if God be with us, nothing is impossible. Of what use would it be to train up children in the right way, and leave their natural guardians to pursue their old evil ways; and surely the promise of the Gospel is first to the adult parent, and subsequently to the children. To preach Christ, then, as revealed in His Word, as worshipped by the one Catholic and Apostolic Church of all ages, this must be our first purpose. And the more intelligently, in entire dependence upon the Spirit's power, we can convey and exhibit the Gospel message and means of salvation to the hearts and minds of our hearers, (which implies a knowledge of their own tongue,) the more likely are we to behold the quickening effects of our labours.

"It is not wise to entangle ourselves with secondary matters, such as social habits, customs, laws, prevailing among our hearers. Let light stream into the soul from above, let the conscience be aroused, the affections won to God, and the whole bent of the man directed along the path of righteousness, and all the rest will follow. Hence regeneration of the heart must precede reformation of the manners, if our work is to endure.

"Moreover, we shall not 'make haste;' nor may we allow ourselves to be deceived by first appearances, if we have studied aright the history of Christianity. What multitudes flocked to the ministry of John the Baptist, and were baptized of him, 'confessing their sins:' thousands of these, no doubt, passed to the ministry of Christ. They followed Him, heard Him gladly for a time, ate of his bread, eulogized His words, and were nominally His disciples. But when the winnowing process began, and He proceeded to show them more fully what really was meant by 'The Way of the Cross,'

then they fell away, said His were 'hard sayings;' they were not ready to go all lengths with Him: and hence our blessed Lord's mournful question to even His twelve chosen ones, 'Will ye also go away?', instructs us to expect that our actual gains or results, after the first fever of novelty has abated, will be comparatively small. We shall have those left to us answering to the twelve, the seventy, the five hundred; and by these we shall be enabled subsequently to leaven those who have in the meantime gone back to their evil ways.

"In subordination, however, to preaching will be joined simple Liturgical worship, consisting of confession, praise and thanksgiving, whilst the Psalmody will embrace at first such a selection as supports the subject matter of our preaching.

"While our main concern, however, is with moral and spiritual things, we shall be careful to employ means that tend to alleviate 'the adversities that happen to the body;' to improve the domestic condition of those who have heretofore lived too much like brute beasts; to teach them to provide for their daily wants by relying upon civilized industrial pursuits, in addition to their former uncertain methods of obtaining a precarious living. Hence the importance to the Missionary of a practical knowledge of medicine, agriculture, architecture, and simple arts, all of which he will sedulously utilize in subordination to the grand end of his ministry.

"I have written all this as the acquired wisdom of my own experience, under its several heads. I may add that I believe in raising up teachers from amongst themselves, whose seed shall in fact be in itself. I have always opposed a Donatist spirit of artificial separation. Let those we win abide and shine as lights among their brethren. I think all inferior races are the better for being under strong govern-

ment, and that they need special helps and treatment. I would recommend to all my brethren engaged, like myself, in preaching the Gospel to the heathen, to endeavour to resuscitate the past history of those with whom they are concerned, and to aim at establishing by clear proofs the origin and unity of the human family."

2. "With regard to the Mahommedans, I do not think we can look, at present, for much, if any, success; or that the effectual door has yet been opened. But I believe that the whole Buddhist population of these parts might, by God's Blessing, be entirely converted to the faith of Christ in the course of a few generations, if only the English Church would set herself heart and soul to the task. I believe they are daily becoming more and more ripe for conversion. But we want a larger body of European clergymen, and more Mission schools. The native clergy are of but little value for preaching among the unconverted heathen."

"My own call has been to labour amongst the Europeans, and the English speaking natives, of whom there is a large and important class. Among these there is as much real, earnest, and intelligent piety, as would be found among a similar number of people in an English parish. Many Europeans will often come to Church twelve miles over bad roads, and beneath a hot sun, and go the same distance back again. And I never went to the house of any, whether European or native, but I received the kindest and most courteous welcome. The sum of my experience, so far, is this that, upon the whole, the encouragements to pastoral and missionary work here are far greater than I thought they would be when I left England, and that the discouragements are a very great deal less."

3. "On looking over my past work, and being asked for results—'God knoweth.' I have done what I could;

not what I would. We leave College, ready to move the world: we find, through manifold hidden springs and motives, hopes and fears, by which men and women are secretly governed, that our work is with the Lord, and that we ourselves can do nothing. This truth we, before experience, admitted or even asserted, not knowing what we said: but, after experience, we know it.

"But yet there is more than a reward for any labours we may endure. One sinner turned, by the help of the Lord, through our means, will cause our face to shine before the Lord and all His holy angels. Many times we can see what we *don't* do; when often we can't see what we *do* do. The unknown successes should exalt our affections and redouble our ardour, far more highly than our known failures depress us. Let the words which were written to Polycarp, the Angel or Bishop of Smyrna, be our unfailing encouragement; 'Be thou *faithful* unto death, and I will give thee a crown of life.'"

4. "The first twelve months after my arrival in India were spent in acquiring the vernacular, and in gaining experience in dealing with the people. Three months I lived by myself in a small village where God watched over me, and helped me so with the language that I entered immediately afterwards on regular work in the city, taking charge of a new mission. Then came the great sorrow of my life. . . On my return from England I was ready to resume my mission and was welcomed again among my own people with much affection. But God ordered things otherwise. I was asked by the Bishop to go 250 miles off, which I did without delay. Here I have been ever since, and have had strength given me to labour more diligently and continuously than ever before. Comparing my present success with my former, I have no hesitation in saying it is greater, and as time goes on

and one's experience ripens, I have good hope it will be greater still. My converts increase, and I have had the happiness of baptizing a good many persons this year whom God has given me.

"India is in many ways a hard field, the natives are often indifferent, hardened in sin, and when baptized are prone to fall away, give place to evil, and content themselves with a low standard. But I feel that the power of God, the influence of grace, and the work of Christ by His blessed Spirit, united with earnest prayer and effort, can and is regenerating the heart of the Hindu. I have abundant reasons to bless God for having called me to this work, although deeply sensible of my own unworthiness and shortcomings. And I thank you, my dear Warden, as well as all who were instrumental in placing me here, for your many kindnesses. May God long preserve you to send and fit many more for His vineyard!"

5. "I offer a few results of my own experience, though without imagining they possess much interest. In opening up new spheres of labour in these colonies, I have seldom found any preconceived plan to be of use. A man must trust to himself, and just in proportion as he is prepared for any emergency will his success be. Of course the first thing to be done is to hold one or two services. From these one can derive many indications. *E.g.* the prayer-books may be few, or the congregations unaccustomed to them; the style of music, also, where singing is attempted, is some guide. So will be, too, the number present, and the heartiness of the responses. Probably there will be much variety of use, each being in favour of what was done in his own parish church at home. Now it is always highly important to establish a good tradition from the very first; so I have been in the habit of taking counsel with two or three who seem to be leaders of

the rest, and arranging how the singing, &c., shall be conducted. In case of people unaccustomed to the prayer book, I have frequently used the litany only, as a service in which attention is kept up throughout by the frequent responses, and not distracted by having to turn to different parts of the book. The people become very fond of a service composed of litany, hymn, and sermon. It is well to retain in the memory the leading outlines of a few short sermons. I once took this sort of service for people I had called on in the day, in a barn, lighted by one candle stuck upon a winnowing machine.

"Control of choirs, when they begin to attempt the Canticles, is a very difficult task. There is never any peace between rival systems till the clergyman definitely asserts his right to lead the heads of the choir, and puts down all interference with his authority. It confers an enormous power on a clergyman in his control over the music, to be able to manage a harmonium himself, even if he does not actually play it. And when we reflect how much the reverence and orderly conduct of worship depends upon the proper arrangement of the music, I think it cannot be too strongly impressed upon the minds of intending missionaries to the colonies, that musical knowledge is almost a necessity. My own little ability to play the harmonium has often stood me and my authority with the choir in excellent stead.

"I suppose all of us will often have occasion to be thankful for the results of other men's labours. One of my best helpers is a man brought up in a parish of the Scottish Episcopal Church, and his account of the labours of his clergyman is like a chapter out of a book of arduous missionary enterprize. For the great assistance I am now receiving from his pupil, I think myself indebted to the hard working priest, and there is no knowing in how many other

parishes he being dead yet speaketh, by means of those whom he so wisely tended. But most of all am I indebted in this way to our own C——. I have quite a number of his old parishioners here, and it seemed all the introduction to them I needed, when they learned that I was of C's college ; all, or nearly all, are energetic helpers in my work ; all speak of him with most loving recollections. From his parish, and trained to love their Church through him, are two of my chief supporters, and other leading members. It is a proof how very little of the results of our own work we are privileged to see, for unless he sees it through this, C— himself may never know the good he has thus done in my parish, and probably in many others. To me it is encouragement and warning also, the latter that I be careful in forming the opinions of my people, lest when scattered among other parishes they be disseminators of evil and not of good.

My experience about lay readers has been instructive, and on the whole is unfavourable, as there is no means of keeping the readers under the control of the Bishop, while the Church at large bears the blame of all their eccentricities. (Some instances are given.)

" One of my chief difficulties is how to deal with isolated families who live at a hopeless distance from the Church. I call upon them, lend them books, try to draw them into useful conversation, at other times read and explain Scripture to them, but I never feel satisfied that I am going the right way to work with them, though I cannot think of any other way. The children I set to learning Catechism, or psalms, but it often becomes a mere reading lesson. For any suggestions either as to the modes of dealing with such cases, or as to good books and tracts for use, I shall be thankful.

" A difficulty now becoming general in the colonies, I fear, is the prevalence of bazaars and Art-unions, as a means of

raising money for the Church. The Art Union is simple gambling; and besides its own evil in the originating parish, it spreads its tickets far and wide, opening up controversies between clergymen and people in other parishes, identifying the Church as a promoter of gambling in the eyes of all who hear of it, and suggestive of the evil example to others. The Bazaar is more limited in its evil effects. But if a stand is not soon made against these things, they will become the recognized method of raising money for Church purposes, to the utter destruction of all true liberality and benevolence.

"Every Sunday morning, when at home, I use our old College Devotional Litany, as far as I can by myself, and the petitions asking for blessings on the College and those connected with it are never used without a feeling of peculiar earnestness."

6. "I have much to be thankful for in my ministry among the natives here, yet I cannot compare our success with that of others. Nevertheless, I am not cast down. The measure of success is often according to the nature of the field—if it be stony, barren, or weedy, why, the more skill, and labour, and time will be indispensable to make it fruitful. The great ones of this place are still unconverted; but the Word of life is taking root among the poor, and in many cases is bringing forth good fruit.

"Good men, and of gentlemanly deportment, are required for European work, yet, it seems to me, that men of still more numerous attainments, and of greater genius, are necessary for a successful Mission among the heathen. A Missionary to them ought to have some knowledge of music, vocal and instrumental, to be of a strong constitution, of great bodily and mental activity, of invincible patience, prudence, and daring; a man, whose actions and words commend him to imitation, who, while he is high in respect among those of

his own colour, can sit down in a native house in the midst of whatever he finds there.

"If he is of too hasty a temperament, he will never be out of trouble; if he is too docile, he will never have any peace; if he is too proud, he will never be visited; if he is slovenly in his habits, he will never be respected. He should know how to aay, No, without offending; and Yes, without grudging. He should be of good judgment, that the cunning native never deceive him; and sufficiently liberal-minded, that the stingy native never seem to injure him. And, if he is a good correspondent, he will increase the friends, and influence, and general prosperity of his Mission.

"I only write what I have felt and experienced."

7. "On calmly reviewing the past in the light of increased experience and increasing years, though I cannot and do not in any way regret the step I once took of exchanging Missionary for colonial work, (I should be exceedingly thankless if I did,) still I cannot but admit that I acted perhaps too hastily, and without that faith and patience which should characterize a servant of the Lord Jesus Christ. I would however earnestly advise any Student, thinking of going to the East, to submit himself first to a competent medical opinion, that he may be sure there is no impediment in his constitution. It would be well, too, if the solitude of Missionary life could be in a measure obviated by placing two or three men within an easy visiting distance of one another. If is hardly fair to the body, mind, or soul of a young man, for him to be placed *alone* among a heathen population, days distant perhaps from any friendly intercourse with his own countrymen. If, as often, there be little room for *active* occupation (I mean as opposed to sedentary), the sense of isolation becomes oppressive, the spirits get depressed, this acts upon the body, and loss of health is the frequent result.

An unmarried man is best adapted for the Missionary work where I was; so that occasional and tolerably frequent companionship with men engaged in the same work becomes a positive necessity, and the want of it, I think, engenders a low spiritual condition, discontent, and probably at length a desire for removal elsewhere.

"Of course, now as then, I find difficulties to be baffled with, prejudices to be met, temptations to be endured, and disappointments to be borne with, but I wish emphatically to place on record that my life has been a truly happy one; and if at times I could not have my own way, and carry out my own ideas, the discipline has been good for me. Church work, in these colonies, I believe most thoroughly, if carried on in an earnest, industrious, patient, forbearing and tolerant spirit, is bound to be successful, notwithstanding the imperfections and mistakes of the instruments. And I say, deliberately, if I had to begin life again, I would still put my hand to the plough of the Missionary calling, confident that it is second to none in point of present comfort and blessing, to say nothing of the hope of a yet more glorious future.

"With respect to the outward qualifications for the life of a Colonial clergyman, I would say:—

"As soon as you can, learn to ride, drive, and swim; if you can do your own carpentering, so much the better: it will save you many a pound, and make you independent of outside help in keeping the Parsonage and its surroundings in good order. Be sure and learn how to lead the singing; a few simple tunes will do: I have to be Precentor in several outlying places. Practice the art of extempore preaching, or rather of preaching unwritten sermons. Do not marry till you have done some work in the diocese of your choice: if you are called to be a pioneer of the Church, a wife and young family will be found a heavy drawback, and necessitate

too much keeping at home, and too great attention to the amount of the income and the size of the Parsonage. Besides, it is not fair to a Bishop or a Diocese to saddle them with a body of family-laden junior clergy, who cannot go where they are wanted, but where £300 a year is guaranteed, and at least some 'society' is to be had. Finally, be as strong and earnest churchmen as you like, but learn to believe there are churchmen as earnest as yourself, who do not belong to your 'School;' and that the surest way to *wreck* a Colonial Parish is to introduce *suddenly* and *arbitrarily* theological terms and ceremonial to which people, long away from England, are unaccustomed, and against which they have been prejudiced, it may be, by the literature of the day. Church doctrine temperately and earnestly taught, and church ritual gradually and quietly fostered, will make their own way in the end, and 'God hath called us to peace.'

"I have written, I trust, in no miserable spirit of self-conceit, or from any desire to set myself up as an example to others. You can employ, or reject it all, as you judge best. I heartily pray that the usefulness of the College may largely increase as years roll on, 'even unto the end of the world;' and with much gratitude and many prayers, I subscribe myself, my dear Warden, its and your devoted son."

8. "After four years service in this country, I was appointed, now ten years ago, to my present vast sphere of labour, consisting of seven chief stations far apart from one another. For the first seven years I was absolutely alone; and usually travelled, on horseback or on foot, at least 4000 miles in the year, under a burning snn, with the thermometer sometimes at 120 deg. And yet so wonderfully have I been supported, that I have never been off duty a single Sunday since 1863, except once when I went up to the Diocesan Synod.

"The work at one of my stations alone is sufficient to tax a man's energies to the very utmost, for the population is incessantly changing, and we have the very dregs of the colony to work upon. Drunkenness and debauchery are constantly blighting our fairest hopes. And yet, God be thanked, it is not all dark; some gleams of light break through the gloom even when least expected. Sometimes, I have been cheered when visiting a dying heathen, at finding knowledge and faith. 'Where did you learn about Jesus?' I asked of him. 'I heard you, Master, preach in ——— a long time ago.' He died a few days after, not without baptism, with the Name of Jesus on his lips. So, too, with white men, some are even now walking humbly with God, who had been living under the most degrading sin. I trust these are but anticipations of what will be revealed when we all stand together before the great white Throne. God grant that he who has thus been the means of saving others may not himself be a castaway!

"God has blessed me, too, abundantly in my family relations. My wife has proved the most perfect helper Missionary ever had, in all relations. My mother-in-law takes charge of the Mission school. We have seven children; the eldest, aged 12, is already of great assistance to us, especially in teaching the infants in the school. Our eldest boy, Augustine, will I hope find his way to St. Augustine's.

"We have always had a hard struggle to maintain to make both ends meet. I have a good stipend, yet our expenses are very great. This is the dearest place in the province, and I have to contribute at least a fourth part of my income for the support of catechists, schools, and other necessary works. Were it not for my dear wife's good management, we could not live. We often confess that it would have been better to have waited a few years before marrying. It is

true that amid all our trials we have been happy in each other; but it would have been better to have deferred that happiness for a while, and one's usefulness might have been greater. I would recommend every Student not to think about marrying, until he have secured some kind of competency. I may be giving unpalatable advice, but I speak from experience. Marry after you are well settled, and, if you make a good choice, your influence for good will be doubled; but wait in patience till you are settled.

"That God may still bless and support St. Augustine's is my fervent prayer. All that I am, and all that I have been enabled to do, I owe to her. Who can wonder, then, at the love which I, in common with all her sons, regard her? May the successive races of students ever study to keep up the high name it has won, that they too, each one in turn, may feel an honourable pride in being able to say with the present writer, 'I am an Augustinian!'"

9. "The real life, to which we did but look forward in College, has a chastening influence upon one's self, making one less sanguine about projected plans, with particular persons, as if one *must* succeed: and, instead, developes a spirit which is prepared for failure in all cases, but which nevertheless is not the less persevering and hopeful. It shews us much more of the ways of God with men. Failure is generally obvious and felt, but success is not always visible, and is difficult to be measured exactly. I think it right always to adhere to strict fact in speaking of results, to say little where success is doubtful, and nothing of prospects.

"One difficulty in these tropical parts is that of establishing a desire for general education such as will produce an intellectual regeneration of the people. And hence there is no immediate prospect of a native ministry, without which a Church cannot establish itself in a race. Another difficulty

arises from the neglect of the ministrations of religion by so many of the Europeans and government officials, in the very midst of the natives, as if prayer was no use.

"We have to create religious sentiments, before we can raise the moral being of a race just emerging from heathen darkness. The religion of a convert here centres in the Church and its services, and I will say, in its priest, in a far more sensible way than is customary at home. And thus experience has taught us that a greater elasticity must be given to our Church services than is common in England; in other words, that the Missionary Prayer Book must differ from the Prayer Book of 1662, and that the Act of Uniformity cannot bind us out here with all its rigid enactments. We have just exemplified this practically by the use of a special service for seed time, the compilation of which arose out of some discussions at our last Synod; and it has met a want among our Christians.

"We find ourselves in contact with a people in many things like those whom the Missionaries of the middle ages had to deal with; people whose imagination has got dominion over their reasonable nature. The swelling chant, the swinging censer, and the beauty of the sanctuary, would do more to evoke the devotional sense of their being than anything else. What struck them most in the consecration of our Church was, the saying of the Psalm going down the aisle and back. Supposing there were no other argument for an expressive Ritual, surely this one, of condescending to their capacities in order to raise them up, would be sufficient. You may think I am led away by my own views, and am advocating what people call 'Ritualism;' but I assure you that experience has sobered down my æsthetic feelings, and it is the firm conviction of my own mind, come to after observing native thought, that if a better ritual, with more

elasticity of operation, had been in use at sundry missions here, the present sad spectacle of so many Christians who now never enter the Church would have been in great measure prevented, for Catholic Ritual has a property of setting forth God's sacredness to the native unlearned mind such as nothing else has. I am not speaking from a discontented spirit, nor, I hope, am I guilty of treachery to my mother Church in saying this.

"To quicken the aspirations of young men I would say, Don't contemplate Missionary success, so much as the spiritual and intellectual condition of the heathen; their subjection to nature, objective and subjective, their groping after 'the Unknown God' in times of trouble and perplexity; their latent sense of the good and holy, with their inability to follow it. Acquaint yourself in some degree with the modern infidelity, be prepared to be left much by yourself, and, for these parts, learn all manual arts of independence, building, &c."

10. "This Mission is what I might term a 'discouraging' one, as being one of the great centres of Dissent in the Colony. My predecessors were all obliged, sooner or later, to leave it. I found the most virulent opposition of Dissenters in full activity, and even those who professed themselves members of the Church of England had been in early youth brought up as Dissenters owing to there being no church or clergyman here, and I found much laxity of opinion and looseness of morality. No less than three persons in my small congregation were married to the deceased wife's sister; the Dissenting preachers openly avowing such marriages to be correct.

"The opposition of Dissenters is still as great as ever; but, thank God, my own people, with few exceptions, are rapidly gaining confidence in their Church and its ministra-

tions. A church has been built and consecrated at ——, and will this year be enlarged by a hundred sittings. Another church has been consecrated at —— by the name of St. Augustine: and the chief church must this year receive the addition of Chancel and Transept. New Schools and a Master's house have been built at ——. A Schoolmaster's house has been erected at ——; and last, but by no means least, a new school is just completed and opened at ——, a locality where Wesleyans have striven hard to proselytize in years gone by. All this time the Dissenters have not added one extra sitting in their meeting houses. The Church dues given for the support of the clergyman are now twice the amount they were ten years ago.

"Let me say, without presumption or egotism, I am thoroughly convinced that the Prayer Book in its entirety should be set before the people; frequent services should be held, plain and unpretending; but, above all, earnest preaching should be given. The three-fold Order of the Ministry as a Divine Institution should be insisted on; the power and efficiency of the sacraments, as channels of Divine grace, set forth; the Church's round of seasons should supply the soul of man with subjects of appropriate meditation; 'the Church's work in the Church's way' should be our motto; 'Evangelical Truth and Apostolical Order' our watchword; and we need not fear: for these are the verities which brought the nations to the feet of Jesus in olden days, and they are still powerful for good, and will ultimately prevail."

So many of you, and I do not wonder at it, have delivered the testimony of your experience on the evil of sending out young deacons, alone, to isolated missions, that I will devote a special paragraph to this particular subject, using the words of some of your letters which touch upon it. Thus

one writes: "Looking back upon that time now, I very much doubt the wisdom of sending young and inexperienced men to such isolated spots. I fear the Church loses more than she gains by exposing her young clergy to the exigencies of such a position. If possible, they should be sent in twos, in accordance with the example of our Lord in sending out His Evangelists. Certainly, more regard might be given to that ancient rule of the Church, which used not to entrust to a deacon independent cure of souls, or jurisdiction."—Another: "Often I used to think sorely of the difference between our teaching and our practice in this matter. We teach and are taught, that the Holy Communion is a necessity of spiritual life, yet deacons are sent far away from the chance of receiving it, to preside over districts and people who share their deprivation."—A third: "My chief cause of regret, in looking back on my early years of Missionary life, is that I and my brother labourer were separated on being sent into the field. It has always seemed to me, that both of us would have endured the climate with far less injurious effect, if we had had the support of each other's presence in our work. As regards myself, I know that the painful isolation was almost as injurious as the hot enervating climate."—A fourth: "It is bad for the people, but still worse for the young man, who without practical experience is liable to fall into mistakes, from the consequences of which he may never entirely recover. It is much to be regretted that more of our students are not in a position as —— were, to labour for six months in a curacy before coming out. My nominal Rector only visited us twice to celebrate Holy Communion from the time I arrived till I became Priest, nearly two years afterwards." I could quote much more, from other letters, to the same purport. And I would most earnestly and respectfully call the attention of our Colonial Bishops, should any ever read these

pages, to this most lamentable evil, with a view to its removal.

Let me now interrogate others of you, as far as is possible, who have not yet spoken, for the benefit of what you have to say to the rest of us, here and elsewhere.

(11) after many years experience on a Mission station, considers a long probation for baptism to be in most cases necessary. Too much stress cannot be laid on the necessity of public catechizing, including in the exercise the whole congregation. "Ignorant coloured people as a rule are not up to preaching."—(12) relates instances of the use of medical knowledge to him in his spiritual labours among Mahomeddans, and his good opinion of the Chinese converts. All of them whom he baptized, seemed desirous, after their baptism, of walking answerably to their Christian calling, leading moral lives, and attending the Church services. One of his most regular and devout communicants was a Chinaman.—(13) would confidently recommend the organization of guilds to any of his brethren who have to do with people that are wanting in perseverance, or lack stability of character, or need great personal supervision and care. He has four guilds in his parish,—an Old Woman's Guild, a Junior Married Woman's Guild, a Society of men known as the Soldiers of the Cross, and a Young Woman's Guild. Branches of these are affiliated to them.—(14) finds an immense deal of riding to be done, and a knowledge of the management of horses absolutely necessary, else, if you do not look after your own, it is sure to be neglected wherever you put up.—(15) having to break up new ground for the Church in a scattered township, and large sheep-farming district, relates the methods he adopted, and the obstacles he met with. He bor-

rowed the Government School House for Sunday Services. Then, on a borrowed horse, guaranteed to be quiet, he explored every station in the district. His labours have borne outward fruit. On his first Sunday he was asked to officiate behind a table, which was stuck on a platform in the corner of the schoolroom, and covered with a common dirty table cloth. Now the people have their church, dedicated to St. Augustine, and can appreciate correct architecture, and reverence and decency in Divine Worship. The Eucharist was formerly celebrated once a quarter by one of the Priests of the Diocese. Since the writer's ordination to the Priesthood, there is monthly celebration, and a fair average attendance. "Spiritual results of my work must of course be left to the judgment of the Great Searcher of hearts who alone can measure them." The chief difficulties, and they are the common ones in colonial spheres, are 1. A general indifference to religion, owing to long deprivation of the means of grace, disuse in consequence of religious meditation and of private prayer, in some cases also positive unbelief. 2. An intolerance of all distinctive church teaching. What they like are 'powerful' sermons, estimated by the noise and gestures of the preacher. In all this, however, there has been a great improvement, the confidence of the people has been gained, and they have learnt that Church principles are quite compatible with freedom from Romish tendencies. 3. The opposition of the sects. "Our principal opponents are the Wesleyans. To my face they make great professions of respect and good will to our church, yet are they unceasing in their efforts to proselytize amongst her members. However, in most cases their designs have been too evident, and defeated their own purpose. I have also made it a rule always to show kindly feelings towards them, and to speak of them as charitably as is consistent with truth; and yet never

to mix with them at their tea meetings and other gatherings, as this only tends to perpetuate schism, and is injurious to the well-being of the flock."—(16). My life has been solitary and rough since I came out many years ago, and when I have read of students whose lot seemed to have fallen on more pleasant places, I have occasionally felt a wish that mine had been on ground not quite so hard. But then, again, had it not been for Christianity, I should never have thought of being a Missionary. The Gospel first gave me the impulse to become a useful man, and it is therefore my duty to work faithfully and cheerfully, in that state to which it has pleased God to call me, for the Gospel's sake. And during these last seven hard and rough years, I have had no reason to lament my choice. I have been happier than many with tables of luxuries. I have often to sleep on the hard ground in smoke and dirt, but as God 'tempers the wind to the shorn lamb,' so there are always some ameliorating circumstances in a hard lot."—(17). "I shall soon have spent a decade of years in Mission work. What small progress do I seem to have achieved, in trying to render myself thoroughly furnished unto the work of an Evangelist! Blessed though it be in itself, and in its results, the work of a Missionary is emphatically *res ardua*. It carries its own reward, provided there exist a proper Missionary spirit. But in any case hardness must be expected; self-denial must be practised. It is no use blinding the truth; no real good is to be obtained by seeking to throw a false hue over the real state of the case. I write this, not to deter the true hearted from offering themselves freely for the Lord's work, but to correct the dangerous habit of idealising about it. . . Among positive qualifications, indispensably necessary to the true Missionary, I reckon very highly what is commonly known by 'tact,' or the capacity of managing the peculiarities of those among

whom his lot is cast."—(18). "My Missionary work has not been very exciting. My only perils have been such as incidental to tropical climates; fever, danger of drowning, or being devoured by sharks. I have to endure a good many hardships and privations, but amidst them all I enjoy the sympathy and aid of a most excellent Bishop; and I am cheered with some success in my work. My time being much occupied, leaves me little leisure for repining at my lot. I find *classes* of all kinds very popular. They serve to keep the young and unstable from wandering away either to the world or the meeting-house. Above all, they strengthen the spiritual life. I have found it a very successful thing to have a class of the most intelligent children, and read with them. This wins their hearts, and makes them look upon the parson as their friend. Let me assure any boys or young men, who feel their hearts stirred to serve God as missionaries, that the missionary's life is a very blessed one. The man is blessed now in his work, and by his people, and certainly will be blessed in his final reward. As for difficulties in entering on the work of preparation, few, I suppose, will find them greater than those I had to contend with: but patience and perseverance will, by the blessing of God, overcome every obstacle. He will never suffer one, whom He calls to work for Him, to fail from lack of any aid that is really needful to enable him to carry on that work."—(19)—"One's chief efforts, in the case of those who attend public worship, have to be directed to deepening and developing religious life. And herein there is almost infinite room for exertion. For it seems to be a result of that severance of home ties which emigration involves, that real earnestness and thoroughness in religion are forgotten, and men and women fall into a worldly, money-seeking, pleasure-loving mode of life. This is so painfully the case

in this colony, that one cannot but feel it incumbent on one's self to be continually battling against it, and endeavouring to impress on men, both in public and in private, in season and out of season, the duty of 'setting their affection on things above, and not on things on the earth.' But the desired result is so rarely attained, that one needs much prayer and infinite patience and perseverance in going on with the attempt to bring it about. However, we must, at our beloved Master's word, again and again, 'let down the net for a draught,' notwithstanding we may have been comparatively unsuccessful in our past efforts."—(20.)

"And now of my missionary experience, what shall I say? It has been pouring water into sieves:—

'Surely the time is short,
Endless the task and art,
To brighten for th' ethereal court
One soil'd earth-drudging heart.'

But yet, while vainly trying to kindle the spark in one such heart, lo, it is already kindled where we least expected it, by other Hands than ours, and all we can do is to thank God, and sing our '*Non nobis, Domine.*'"

The writing with me, and the reading with you, my dear old pupils, of these selections, cannot but fill the heart with feelings, and the mind with thoughts, that burn for an outlet, but I must not gratify myself, or mar the effect of this chapter, by prolonging it with matter of that sort. But I somehow cannot refrain from adducing another instance of the spirit of a genuine Augustinian missionary in his 'life since College,' supplied, not in a letter, like yours, to myself, but in one written to his own mother, in the freedom of filial intercourse, without, of course, the least thought that it would ever come, as it did come indirectly, into my

hands; and, as you will observe, with no College reminiscences in it. It stands then, by itself; and as only the writer himself will be able to identify it, I feel sure I shall have his pardon when he reads it here in print.

"As to myself, I am thankful to say that I am still well and happy. I am again out in Camp on a preaching tour. There have been *no* baptisms or *direct* conversions in this part of the district; but still I think I can see proof that my labours have not been altogether thrown away in the better behaviour of the people, towards one whom they now recognize as their friend, and in the increased willingness to listen to the Truth at my mouth. The work of the missionary in India will for many years to come be a very up-hill work. Conversions will be but few and far between; so that the labourer for Christ must be content to work on in faith, leaving it to others to gather in the harvest of what he has been the instrument of sowing. But be the direct results great or small, I still regard mission work, in its true sense, as the noblest, best, manliest work—and the most *blessed* work to which any Christian can put his hand. For my own part, dear mother, I become every year *more and more* thankful that my mind was *directed* to this work in early life—a result which I owe, under God, to the efforts of our good Pastor, of whom I often think with gratitude, and of our old Grammar Schoolmaster, to whom I shall never cease to be profoundly thankful. I would not exchange my present position for any other that the world could offer me. I see other Europeans, my neighbours, getting richer and richer, year by year, but I doubt if in all cases their increasing wealth is a blessing to them, nay, in some cases, I feel certain it is a positive evil—a curse—only serving to increase the *thirst* for *more* riches—that love of money which is the root of all evil. So that having abundance and

to spare for my own wants, I can cheerfully devote myself to the work of my missionary calling, assured that the work is God's work, and it *must* prosper in His own good time. I cannot regret that I yesterday reached my thirty-first year, so that soon one half of my allotted three score and ten will have passed away. It was at but a *little* more advanced period of life—in his thirty-third year—that our Blessed Saviour closed His life of love, and labours of love, by a death of love, when He freely bore the Cross for us, when He who did no sin died for us sinners. May what is left of our lives, dear Mother, be given up to Him, and His dear service, with a more unrestricted zeal and self-devotion, so that when our day of labour is over, we may receive the inheritance incorruptible, undefiled, and that fadeth not away, which Christ has purchased and prepared for those that love Him!"

A short time ago, it fell to the lot of an eminent English clergyman, of holy life and large aspirations, to visit several English colonies in succession, and witness there the Church's work amongst Europeans and coloured races. In the letter he wrote to his friends at home I find the following, with which I will close this part of the present chapter, transcribing it, with much feeling, for your encouragement.

"The Augustinians are really doing a great work in many places. I do not know what the Mission work of the English Church would do without them. There are several most excellent and devoted men from St. Augustine's in these provinces. I expect that one of the greatest dividings asunder of the last great day will be the *reality* and the *romance* of mission work, and I have a growing feeling that they will be almost universally found in inverse proportion. 'There's music in the dullest plain,'—but it is the music of a life almost lost to sight of man, and soaring high in the love of God."

I have hitherto been holding converse with you, my brethren in the Lord, who are living and labouring, as I trust you may be long spared to do, in the great Mission Field. But there are continually floating about me the memories of other brethren, no less dear, because their earthly lives and missionary labours are come to an end, and they are now sleeping the sleep of peace in the Lord. They still form an integral part of our body; " not lost, but gone before."

Day		Year.
	FEBRUARY.	
11	CHARLES GUEST FRANKLIN. From Madras: through Rev. A. R. Symonds: admitted October 21, 1854: laboured and died in Mauritius: Occasional Paper, No. 108.	1867
	MAY.	
28	FREDERICK JOHN COOKESLEY. From Eton College: through his Father: admitted April 11, 1857: Natal, and then Quebec, and Labrador: O. P. 108: Memoir, by his Father. Hunt & Co.: 'Mission Life,' September 1873.	1867
	JUNE.	
14	ERASMUS AUGUSTINE KALLIHIRUA. From Lat. 76° N.: through Capt. Erasmus Ommanney, R.N.: baptized at St. Martin's Church, Advent Sunday, 1853: Newfoundland: Memoir by Rev. T. B. Murray, S.P.C.K.: O. P. 5. 19.	1856
17	TOM SCARBOROUGH HANCOCK. From Grantham: through the Rev. Canon Gilbert: admitted June 18, 1859: Capetown: O. P. 116.	1868
22	JOHN BOOTH FREER. From Harrow School: through the Rev. Dr. Vaughan: admitted November 17, 1849: Newfoundland; Bermuda: O. P. 90.	1865
	JULY.	
4	WILLIAM RICHARD DRUMMOND. From Bath: through the Rev James Wood: admitted November 28, 1863: Guiana.	1868
28	CHARLES MARSDEN BETTS. Grandson of the Rev. Samuel Marsden: from Paramatta, Sydney: through Bishop Broughton, of Sydney: admitted March 26, 1853: Sydney: drowned in the Woollondilly River: O. P. 25.	1857
30	JOHANN JERROM. From Nasik, Bombay: admitted November 29, 1862: died at sea on return home: O. P. 82.	1864

Day	August.	Year.
19	William Hackett. From Leicester: admitted October 21, 1854: Borneo: Malacca. O. P. 92.	1865
26	Jeremiah Libupuoa Mosheshue. Son of the Basuto Chief, Moshesh: through Sir George Grey, and the Bishop of Capetown: died in vacation at Welshampton, Hereford: O. P. 72.	1863
29	Alexander Scott. From Jamaica: through the Rev. John Mould: admitted February 17, 1849: Barbados: Jamaica: O. P. 86.	1864
	September.	
6	William John Bussell Webber. From Ottery, Devon: through the Rev. Dr. Cornish: admitted March 30, 1850: Guiana: O. P. 145.	1871
14	Edward Dumisweni Maqoma. Son of Kaffir Chief, Maqoma: through Sir George Grey, and the Bishop of Capetown: Grahamstown.	1865
	November.	
5	Mahmoud Effendi. From Constantinople: through Rev. C. G. Curtis: admitted March, 31, 1860: Constantinople: O. P. 93.	1865
26	Samuel Butler Levin. From Clapton: through the Rev. C. Sparkes: admitted December 7, 1850: Adelaide: O. P. 18.	1855
28	William Hey. From Bradford: through the Rev. Canon Burfield: admitted December 1, 1860: Madagascar: O. P. 108.	1867
28	George Edwards Drayton. From Stoke Newington: through Archdeacon (afterwards Bishop) Mackenzie: Central Africa: Zanzibar.	1867
	December.	
21	Charles Roberts. From Ellesmere: through the Rev. J. Day: admitted February 27, 1858: Quebec: O. P. 86.	1864

IN PACE.

CHAPTER X.

SAINT PETER'S DAY, 1873.

There are in our existence spots of time,
That with distinct pre-eminence retain
A renovating virtue, whence our minds
Are nourish'd and invisibly repaired;
A virtue, by which pleasure is enhanced,
That penetrates, enables us to mount,
When high, still higher, and lifts us up when fallen.

The Prelude. Book XII.

It was always my purpose, as soon as the twenty-fifth Anniversary of the College came within reasonable distance of time, to make arrangements for its observance of a special character, for reasons and with feelings which you will at once understand, without my attempting to describe them. A letter, with the title I have selected for it, would have been incomplete without the story of the climax of all our past College life. You have all, I trust, long ere this read the account of the time as given in our *Occasional Paper*, No. 156. I shall make that account the basis of my narrative, embodying in it some of the thoughtful descriptions and wise reflections of an Article in the 'Colonial Church Chronicle' for August, from the pen of one who was present, both at the first Consecration of the Chapel, and at this our semi-Jubilee.

Our earliest invitations for the College Festival were naturally addressed to our old Students, they being at the

greatest distance from us. And though we should have hailed the largest number of them, that could have been present with us, and though their own desire for the same was uniformly so strong, yet such is the temper of Augustinians for abiding by their appointed work, such the scantiness of their pecuniary means, such the numerous ties they have contracted to their spheres of labour, that *only six were found out of their whole body* able to be amongst us at the happy time ; and they were, for the most part, compelled to come to England for a while, owing to broken health or other affliction.

Our next step was to invite all the survivors (few alas! out of many), of the occupiers of Stalls, and other places, in the Chapel, at its Consecration ; and though, as it was to be expected, several were unable to accept the invitation whom we should have rejoiced to see present, we were particularly successful in securing those who were the most intimately concerned at the beginning, in the first conception of a Missionary College, the collection of the funds, the first mention and the subsequent purchase and donation of the site of St. Augustine's Abbey, and the chief founders and benefactors,—a goodly band, who rallied heartily round us after a lapse of twenty-five eventful years in the history of the College.

The best proof of this will be the names we proceed to give ; being such as those of A. J. B. Beresford Hope, Esq., M.P., the munificent donor of the site, and by far the largest contributor towards the funds, as well as the hearty and unflagging friend of the College from the first to the present moment ; Lady Mildred Beresford Hope, whose interest and co-operation, though less conspicuous, has been none the less real, and who occupied the same place in our Ante-Chapel which she did five-and-twenty years ago ; the

Rev. Edward Coleridge, (accompanied by Mrs. Coleridge,) whose incessant and fruitful labours gathered the original funds, and whose deep devotion to the Church fixed the principles, of the infant College ; Robert Brett, Esq., whose letter of indignation at the desecration of the Abbey ruins to the *English Churchman*, in 1844, resulted in the purchase of the site by Mr. B. Hope ; William Butterfield, Esq., the well known Architect of the College ; the Rev. Canon Gilbert, of Grantham, one of the oldest friends of the real founder of our Missionary College, Bishop Broughton, of Australia* ; J. C. Sharpe, Esq., the London Banker, whose conduit in the midst of our quadrangle is but a small token of his large benefactions to the original design ; the Most Rev. Bishop Eden, Primus of Scotland, to represent our sister Church there (unfortunately at last unable to come) ; the Hon. and Rev. Francis Grey, Rector of Morpeth, to represent the Province of York : the Right Hon. the Earl Nelson ; the Ven. Archdeacon Harrison, and the Rev. Canon Robertson, of our own Cathedral chapter ; the Revds. William Butler, of Wantage, George H. Hodson, of Enfield, Canon Jeffreys, of Hawkhurst, and others, of the Parochial Clergy ; the Rev. E. C. Woolcombe, Fellow of Balliol College, of the University of Oxford ; the Hon. Wilbraham Egerton, M.P., representing, with many others by his side, our later and staunch friends, the promoters of Missionary Studentship Associations ; the Rev. F. G. Burnaby, of Southampton, whose "left hand knew not what

* Mr. Gilbert obtained for our Library, some time ago, from Mrs. G. Crawley, the Bishop's daughter, his MSS., Charges and Sermons, and Commentary on the Book of Job. Mr. Coleridge has given us a most valuable series of autograph letters addressed by the Bishop to himself, extending from the year 1837 to 1853 ; and he has further adorned the walls of our Reading Room with an excellent painting in oils of the Bishop, sent over from Sydney to him by the Bishop himself.

his right hand did " in 1848; the Revs. G. C. Pearson, and A. P. Moor, survivors of the original College Staff in 1848; the Ven. Archdeacon Balston, once Head Master of Eton College, from the pupils of which so many noble gifts came at the very first mention of a Missionary College; the Rev. Prebendary Dalton, of Highgate, recalling his father-in-law, Bishop Blomfield, and bringing with him a fine chalk drawing by Richmond, of Archbishop Harcourt, of York, as a present to the College; Sir Walter James, Bart., and Matthew Bell, Esq., from our county gentry; Mr. and Mrs. Castleden, the Students' good friends for many a year, resident within the old Abbey precincts; and the Rev. R. F. Sweet, of U.S.A., as our brother from Nashotah. These, and many others, filled up every vacant seat in our chapel from time to time, and every chair in our Hall. Through the kindness of our friends in the Precincts and elsewhere, we were enabled to offer them accommodation for the night.

And now let me proceed to a brief narrative of our successive gatherings. The first was in Hall on Saturday evening, for distribution of Prizes to Colbeck, Shildrick, and Allen; and for the presentation to Mr. Beresford Hope, by the Students, of a handsome Album, containing Photographs of the College. At Mr. Hope's special request, all the students inscribed their names in this Book. From Hall we adjourned to Chapel, where our usual service was preceded by a new and interesting ceremony, the Installation of Six Honorary Fellows of the College. These gentlemen first took their seats in the Ante Chapel, and were severally inducted by me into the Stalls appointed for them, with the form of words, and the prayer, usual on such occasions. I regretted much the enforced absence of the seventh of their number, the Rev. G. H. Curteis, but, as Canon of Lichfield, he was in close attendance on his duties there.

The six who were actually installed you might almost guess beforehand, but I will give you their names:—

A. J. B. Beresford-Hope, Esq., L.L.D., M.P.
Rev. Edward Coleridge, M.A.
Rev. G. C. Pearson, M.A.
Rev. A. P. Moor, M.A., F.R.G.S.
Rev. S. T. Pettigrew, M.A.
Rev. G. F. Saxby, M.A.

They henceforth appeared in surplice and hood, and cap and gown, a visible and significant enlargement of our Collegiate foundation.

Later in the evening arrived our Celebrant and Preacher for the next day, the man of all others to fulfil those offices in our Missionary College, and more I would not say,—the Bishop of Lichfield; at whose Consecration to the oversight of the Diocese of New Zealand in 1841, it so happened that Bishop Coleridge was the Preacher.

And so, on St. Peter's Day, bright with a clear sky, at eight o'clock, we assembled in the Chapel Crypt, and filed up the old stairs of the Abbey, singing the ninety-sixth Psalm, Probationers, Catechist Students, Students proper, late Students, Honorary Fellows, Fellows, Subwarden, Warden, Right Rev. Celebrant, and (Rev. T. Skelton, late Principal of Bishop's College, Calcutta, as) Chaplain; and the solemn service began. The *Credo*, *Tersanctus*, and *Gloria in Excelsis*, were sung. The Epistle was read by the Rev. E. Coleridge, and the offerings collected by Mr. Beresford Hope and the Subsacrist. These (to the amount of £775) were the beginning of a fund then opened, for the Endowment of an Oriental Fellowship in the College. After the presentation of the Offerings I read as usual the names of the outgoing Students, Allen to Melbourne, Almond and Talbot to Fredericton, Z. Vallespinoza to Jamaica. I then delivered

them their Testimonials, and invested them with the College Hood. This was also given to Colbeck, who was to remain with us another Term, in order to prosecute his Oriental Studies, before going to Burmah. Before the Offertory, I recited from the Book to which, after the primitive usage to which it is put, may be given the name of College Diptychs, the names of the chief benefactors departed out of this life, "whose works do follow them." The entire congregation remained throughout the service.

After Chapel succeeded general breakfast in Hall, and then came another interesting ceremony in our new Reading Room. This was the presentation to the College, by old Students, of a handsome painting in oils, by E. U. Eddis, Esq., of Alfred Lochée, Esq., M.D., who has from the first to the present day given gratuitous instruction in Medicine to the Students—with what results it is superfluous for me to say, for I have already quoted several of your own testimonials to its great value to you.* The spokesman for the Students was Mr. Stephenson. The honour was feelingly acknowledged by Dr. Lochée. The painting was left where it now is, a great ornament to our Reading Room, and so the company dispersed for a while.

At eleven o'clock Mattins commenced. Our usual processional hymn, "Onward, Christian Soldiers," was sung. The service was intoned by myself and Mr. Wedgwood: the Proper Psalms were the 45th and 72nd: and the special Lessons for the Festival were read by two of our Honorary Fellows, Messrs. Moor and Pettigrew. The Sermon was then delivered by the Bishop of Lichfield, after first turning to the East, and invoking the Blessing of the Holy Trinity. Through his Lordship's great kindness and consideration, intended not only for ourselves who had the privilege of being

* The figure in the painting is the size of life.

present, but for you, the late Students of the College, I have the singular happiness of being able to give you in this place the chief portions of what the 'Colonial Church Chronicle' calls, that "admirable Sermon," "touching with equal delicacy and truthfulness" upon the fact that "all Missionaries need to be told, that their toil and sacrifice is not, and must not be thought, any great thing."

SERMON.

"*Thine heart shall fear and be enlarged.*"—Isaiah lx., 5.

"In the vast range of thought which these words open to us, it will be necessary to choose some special points for consideration. And what can we choose more fitly, than those two which are already present to our minds, the festival of St. Peter, and the Commemoration of this College. My words will be addressed chiefly to the students. I pray God to enable me to speak as a Missionary to those whom, by His Holy Spirit, He is calling to be Missionaries. . . . . The place in which we are assembled teaches the same lesson. The mission of the Anglo-Saxons began in fear. Augustine was sent back from Gaul to Rome to pray that Pope Gregory would allow the Missionaries to give up their journey to England. They feared to encounter the gross idolatry, and the barbarous habits of our Saxon ancestors. But a large hearted man then sat in the chair of St. Peter; one from whose heart the love of souls had cast out fear. He bade them go on in the name of the Lord. . . . .

"The character of the apostolic ministry is to bear the Cross of Christ; unmoved by dangers: to be content to die; by sickness as Mackenzie: by violence as Patteson: by hunger as Gardiner: to look forward to these divers kinds of death as no more than the inevitable lot which has passed

upon all men ; and to believe that to be allowed to die, in the direct service of Christ, is a mitigation of the penalty.

. . . . . .

"Now let me speak of enlargement of heart.

"The danger of such institutions as these is narrowness of mind. St. Peter's heart was enlarged by a special revelation from heaven. The same lesson, my dear young friends, must be learned by all who would be true Missionaries. "Who made thee to differ from another, or what hast thou which thou didst not receive?" Our pride of race, our boast of civilization, our confidence in intellectual power, all these must be put away. The one thought to be ever kept in mind is this : "By the grace of God I am what I am." We are the servants of a God who is no respecter of persons ; of a Saviour who died for all men ; of a Holy Ghost who is poured out upon all flesh. The Blessed Trinity 'would have all men to be saved, and to come unto the knowledge of the truth.'

"Add to this, the further certainty that God is able out of every nation under heaven to raise up faithful ministers of His Word and Sacraments. What is this little Island, with its thirty millions of inhabitants, that it should send forth missionaries enough to convert the heathen world? But any one of you may by God's grace multiply his own power, ten, twenty, thirty fold, by training up native pastors. To this end all narrowness of mind must be put away. The naked savage must be looked upon from the first as one, whom God, by His converting grace, may qualify to preach His gospel and to minister His Sacraments.

"Let me add one more warning against a more dangerous kind of narrowness of mind—the undue exaltation of the office of a missionary. There is no real difference between the Parish Priest visiting patients infected with small pox or

scarlet fever, and the missionary going forth to the pestilential climates of the West Indies, or Sierra Leone. The Missionary is not the only man who exposes himself to danger, or who suffers death, in the discharge of his duty. Our soldiers and sailors are ready at any moment to do the same in any part of the world. When the Missionary takes up his Cross to follow Christ, let him beware of exalting himself in his own esteem; and of magnifying his acts to his own mind by the constant reference to the motive of the Cross. Everything must be done in the name and for the sake of Christ; but the work done is not therefore greater. Many of the works, which the Missionary does for Christ, are being done daily by men of the world for far inferior motives. To wade through swamps, and to swim rivers; to sleep on the bare ground and in the open air; to suffer hunger and cold—all these are the daily habits of the surveyor and the traveller exploring new countries, of the sportsman following his game, and of the trader seeking for his merchandize. We must take care not to magnify every trifling effort, by thinking that the motive of the cross is needed to enable us to make it. Say rather: We are unprofitable servants.

"One word more on the same subject of enlargement of heart. These annual commemorations bring together from many parts of the earth the proof of the grace of God working through feeble instruments. This testimony increases yearly. Letters come to us to tell of the trials, successes, sorrows, joys, sicknesses, and deaths, of those who were nurtered within these walls. As the work grows and spreads its branches abroad, so much the more must we endeavour to stamp upon it the true Missionary character. The students of this College must learn to forget themselves in the vastness of the work to which they are seeking to be called. They must be trained to feel that the whole world is their field

of work, that they must be ready to go whithersoever they are sent. Look out, my dear young friends, upon the earth as a field ripening to the harvest: a field which the Lord has blessed. There is no need for choice. The work is everywhere the same: the same Cross; the same motives; the same hopes; the same disappointments; the same assurance of support; the same promises, whether seen afar off or nigh at hand. Your aim must be to see Christ everywhere; and to feel your personal self swallowed up in Him. When 'the abundance of the sea is converted unto Him, and the forces of the Gentiles come unto Him, then will your hearts be enlarged' to the comprehension of that 'love of Christ,' the measure whereof is longer than the earth, and broader than the sea."

The Sermon was followed by the Commemoration Service, with which you are all familiar. "The Righteous Souls" was sung, as usual, with impressive softness.

With our Commemoration we combined, as we have done the last two or three years, the "Memorial of late Students;" a brief service, which, as being new to you, and, I know, welcome to you, I will transcribe in this place. I feel sure it will be widely used by you on many a future St. Peter's Day.

MEMORIAL OF LATE STUDENTS.

Antiphon. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

V. I have set watchmen upon thy walls, O Jerusalem.

R. Which shall never hold their peace day nor night.

V. Ye that are the Lord's remembrancers, keep not silence, and give Him no rest.

R. Till He establish, and till He make Jerusalem a praise in the earth.

Warden. Let us pray.

O BLESSED Lord, Whose Spirit bade Thy prophets and teachers at Antioch separate Barnabas and Saul for the work to which He had called them; Pour down, we meekly beseech Thee, on us and on Thy whole Church, the precious dews of the self-same Spirit, that we who are Pastors and members of thy flock here may continue in prayer and watchfulness, and that those who are sent forth from us may have grace to spend and be spent for Thee; that by them the savour of Thy knowledge may be made manifest in every place, and Thy Gospel may come unto all that hear it, not in word only, but also in power, and in the Holy Ghost. Hear us, O Lord, for the honour of our Advocate and Mediator, Jesus Christ our Saviour. *Amen.*

O GOD, the Father of our Lord Jesus Christ, of whom every family in heaven and earth is named, we humbly beseech Thee to take into Thy special protection our absent brethren, the late Students of this College. Preserve their bodies in health, their minds in vigour, and their persons in safety, for the discharge of their several duties; cheer their hearts by the comfort of Thy continual Presence; let brotherly love continue; and grant that they may be sincere and without offence till the day of Christ, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Thus were our absent brethren all remembered before the Throne of Grace, and we had the comfort of knowing that

they, in turn, remembered their old College, and all who were assembled within its walls.

The effect of these services upon our visitors was described thus by one of them. "'Commemoration' represents a real, and a precious, and a thoroughly good thing at St. Augustine's. A tone of honest, healthy, genuine religion pervaded the whole Anniversary meeting. In Chapel, the first thing in the morning, in chapel, the last thing at night, guests were gathered, and friends received their best welcome. Very solemn, very touching, was that early Communion on St. Peter's Day, when the Bishop of Lichfield celebrated. Old and young then met together, some soon to 'depart in peace,' their day's work done; others just starting to begin it; but all, as brethren, all believing in the power and the life of those words: 'Go ye, make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you all the days unto the end of the world.' Scarcely less affecting was the Morning Service, and the simple, noble, Sermon of the good Bishop; and we suppose few took part in the Special Commemoration Service, and the singing of 'the Righteous Souls,' in reference to old Students and Missionaries taken to their rest, without tears. In a word, a Commemoration at St. Augustine's is a Christian Commemoration, by Christian men, of benefactors, mentioned very fully in name, when they have been removed by death. Everything is raised, everything is not only sobered but intensified in meaning and effect, by this distinct Christian stamp, plainly and openly put upon the whole day's acts and intercourse."

After luncheon in Hall, which was well filled, and being waited on, I may add, by one who was himself present on St.

Peter's Day, 1848, our good ex-Porter, Blunsom,—after this, I say, we all moved off to the Cathedral, where another eloquent Sermon was preached by the Bishop on behalf of the S.P.G.

The occurrence this year of St. Peter's Day on a Sunday, necessitated a somewhat peculiar arrangement for the evening. Had the weather proved fine, we should have received our friends in the open air ; but as the rain had fallen heavily between five and six o'clock, we prudently gathered together in Hall, joined by a good many ladies from the Precincts and elsewhere, at seven o'clock, for a talk about things past and present. My own intention, previously, had been to employ one of the precious hours of this evening in obtaining, from old Students present, their experience on the best methods of sustaining the spiritual life in themselves and in their flocks. And I earnestly hope, that, some day or other, such collective and diversified experience may be got together, on a subject, I need not say, of surpassing importance. But the large company we were glad to welcome in the Hall caused me to deviate from this. And so I opened the proceedings by showing from examples how powerful the religious system of the College had proved in moulding late Students, who had often come to us with very unformed notions, in the Church's doctrine and practical life—a thing contemplated at first as one of its chief objects, and now fulfilled. Mr. Beresford Hope dwelt upon the two thoughts which had often occurred to him during the day, How old the College was, and, How new it was ; and, from the past administration and success of the College, which he eulogized at some length and in unqualified terms, he augured a future of still greater and wider reputation. Mr. Brett described his visit to St. Augustine's in 1844, of which I have given you the record in Chap. II., and Mr. Gilbert followed with

his old reminiscences of the place, when it was given up to sports and recreation of the vulgar. He also brought up the memory of Bishop Broughton, as the real originator of the scheme for a Missionary College; and in this strain he was appropriately seconded by Mr. Coleridge. The Bishop of Lichfield concluded the conversations by giving some practical and spiritual advice to the Students, on their future ministerial work.

After this, a brief time was given to refreshment in Hall. Evensong was intoned at the usual hour, the Hymn chosen being No. 38 in our Missionary Hymn Book, "Lord of every tribe and nation." The day, I need not hesitate to say, and I would say it with devout gratitude, was a perfect success; the seed plot, I doubt not also, of much fruit to God in distant years, and in many a clime. How often did I wish you could have spent it with us!

Our Programme, though comprised in a single line, provided us with a very full forenoon of work on Monday. The "Conference of Authorities, Visitors, and late Students, on Degrees," began at 9.30 a.m., and continued till 1 p.m.

The opportunity was one of rare advantage to us, for we had present not only our six old students, Messrs. Stephenson, Slade, Cooke, Parkinson, Padfield, and Danvers, but our new Honorary Fellows, and sundry other friends of experience, with whom to take counsel. It naturally fell to my lot, as Chairman, to begin by a historical statement of the case. This was, in sum, as follows:—That in the original proposal of locating the Missionary College near Oxford, the attainment of a degree by approved students was one of the advantages designed; that the subject had, naturally, slumbered for some years when it was founded at St. Augustine's; that, from time to time expressions had come over from single students, both in the Colonies and in our Eastern Dependen-

cies, of the disadvantage they lay under in not possessing a degree; that degrees were now become common among ministers and missionaries of all denominations; that some students had actually put themselves to great inconvenience and expense in coming back to England for the purpose of studying and obtaining a degree, in order to increase their usefulness; that others contemplated following their example; that old students were deterred from sending their sons to the College because of this want; that a memorial to the College had been presented by a body of old students in the Diocese of Melbourne (this was read at the meeting); that the existing students in College some years ago had presented a similar memorial to the authorities, with a request that it might be forwarded to his Grace the Visitor of the College; that Students represented it would be easy for them to obtain, by purchase or otherwise, degrees from Universities in the United States or in the Colonies, but that such would be of no value in their eyes, and what they wanted, and would appreciate ten times more, was a degree of some sort from the College itself.

Following upon these manifold forms of expression and action, I said, would come this discussion before us to-day, (1) Whether a degree was advisable, (2) Whether it was possible, (3) By what method it was best attainable. And then I proceeded to relate the measures which I and my colleagues had taken from time to time in order to bring these questions to a satisfactory solution; measures which hitherto had failed of any practical effect. And in conclusion, I said, the College had been looking forward to this occasion for effectual counsel and assistance.

The ensuing discussion was of the most animated and useful character, and was carried on by Mr. Beresford Hope, the Earl Nelson, the Rev. E. Coleridge, the Rev. Canon

Jeffreys, the Rev. A. P. Moor, the Subwarden, and others, the late Students being particularly useful to us, in explaining, from their diverse experience, what it was they really wanted, and what would be of the most service to them. We had no private reporter, I am afraid, of the several speeches that were made, but I am sure, from my remembrance of the occasion, that you would have been satisfied with the tone and matter of the whole discussion. The remarks made in succession by late Students were especially listened to, and produced a marked effect. The writer in the 'Colonial Church Chronicle' was evidently much struck with them. He remarks :—

"One of the most pleasing incidents of the anniversary was the expression, on the part of two or three old Students, whose sentiments were manifestly those of the whole body, in the most manly, honest way, that some of them felt their want of Academic attainments, but that they desired no distiction they had not earned ; that they simply wished to occupy their own proper place, and to leave, most cheerfully, to those who were better qualified than themselves, any honorary rewards or privileges. There could hardly have been a nobler testimony, than this simple and evidently spontaneous utterance of men who had done, and were doing, good service as Missionaries, to the excellent training of the College."

It was felt by all that any degree must be something that should be fairly earned, after a *bona fide* examination, and that, of course, this implied that some must be expected to fail, if they fell below the mark. It was felt as a point of essential importance that *all* Theological Colleges of the Church of England should be induced to act together in this matter. Much more was said, and many ways of seeking degrees discussed, but ultimately the following

Resolution, proposed by A. J. B. Beresford Hope, Esq., and seconded by the Rev. E. C. Woolcombe, of Balliol College, Oxford, was carried unanimously.

"That a Deputation, to be arranged by the Warden, and comprising the friends both of St. Augustine's College and of other Colleges in connection with the Church of England, should wait, if his Grace agrees to receive it, upon the Archbishop of Canterbury, to confer with him upon the possibility of arranging terms for granting the degree of B.A. to Students from St. Augustine's and the other Colleges, who shall have passed such examination as may be satisfactory to the Archbishop."

This Conference over, we prepared to receive our friends at luncheon, to the utmost capacity of our Hall; the Dean and Chapter, together with the Bishop of Barbados, Bishop Jenner, and many other friends from town and country, being added to our number. The venerable walls of the building re-echoed with unwonted cheers and hurrahs during the half hour which was devoted to the employment, unusual with us and only contemplated just before luncheon, of proposing and receiving a succession of toasts called forth by the occasion. These were, "Church and Queen;" "Floreat Collegium" (received with enthusiasm); "the Preacher, the Lord Bishop of Lichfield," by Mr. Beresford Hope; "the College Staff," by the Bishop of Lichfield, (received with enthusiasm); "the Honorary Fellows," by the Warden; "the Visitors," with name of the Earl Nelson, by the Warden; "the late Students," with name of the Rev. J. Stephenson, of Calcutta, by Earl Nelson; "Nashotah," with the name of Rev. R. F. Sweet, by the Warden. These toasts, were, after all, a subordinate feature in our social gathering. The writer I have quoted before has given in the true estimate of our intentions, as verified

by his own experience. "While all is done in the way of kindly entertainment, it is the affectionate, hearty welcome, as in Christ, and for Christ's sake, which gives the true and the real refreshment."

The city Meeting for the S.P.G. followed immediately at St. George's Hall. An unexpected and most gratifying testimony was borne at this meeting by the Rev. Prebendary Dalton, who spoke at some length upon his experience, as one of the Examining Board of the S.P.G. for more than twenty-five years, of the Students sent up from St. Augustine's. They brought with them, he said, a thorough knowledge of the Word of God, and passed examinations that would do credit to any Candidates from Oxford and Cambridge. More than that, they showed abundant proof that they had been trained up to soundness in the faith, and to habits of devotion, to everything in short that could qualify them for their future vocation. Many of our guests repaired to this meeting, but the ebbing away of many more from Canterbury had already commenced; and by the evening, another new set of guests had arrived in College, which brings us to the next part of our narrative.

This was preparatory to our Quadriennial Conference of Missionary Studentship Associations, held on Tuesday morning, after the departure of the body of Students for vacation. Distance, expense, and previous engagements prevented many from being with us, but we had the good fortune to secure the presence of a considerable number of Secretaries, Treasurers, and Collectors, with whom we took counsel for some hours on points, not indeed new to us, but of great importance in the effectual prosecution of our work through its several stages.

And the conclusions we all arrived at were, (1) that the support given to any Student should be limited, as far as

possible, to one Association, or group of Associations; (2) that special care should be taken, not only to secure *spiritual* qualifications, or in other words the true vocation, in a Candidate for College—a pre-requisite, of course, indispensable—but a fair promise, too, of *physical* fitness for Student and Missionary life, and of *intellectual* capacity also; (3) that more endeavours be made to obtain Candidates of a higher social standing; (4) that the selection of artizans for Missionary brotherhoods was certainly a very important point, and one likely to increase in importance, but was only indirectly connected with the subject under discussion, *i.e.* the finding of Candidates for a *College* life.—A strong wish was expressed for the renewal of a day of Intercession, and an earnest hope that the Archbishop of Canterbury would see fit to appoint one. This, you know, has been done in the selection of Dec. 3.

After a brief interval, we held another Conference of the Missionary Union, established in 1859 for the promotion of the Missionary spirit in the Church, by daily Prayer, circulation of Papers, &c. In the course of our discussions, I was obliged to announce to the Meeting, that the *Occasional Papers* which have been so widely circulated, and so highly valued, were now becoming very infrequent in consequence of the non-arrival of letters (always spontaneous,) from old Students to fill them. The close of the series could not, I feared, be far off, although the cessation of them would be felt by many at home. My pleasant task also for the last twenty years of sending them out to you would also come to an end. But all that is in your own hands.

It was now luncheon-time, and our business was brought to a close. We once more entertained our remaining guests at dinner in the evening, and so ended the *Triduum*, which must from henceforth occupy a distinguished place in the Annals of the College.

My narrative has been as simple as I could make it, and of the same character must be the further facts which remain to be grouped round it, and the few reflections, with which I may appropriately close this chapter, and which I take from our *Occasional Paper*. The College, (besides performing the necessary, though delicate, duty to the Church, of sifting off numbers of unpromising Candidates,) has trained and sent out more than two hundred Students, to more than forty Colonial and Missionary Dioceses. Many of them have risen to posts of great honour, and are the chosen confidants of their several Bishops. Many have occupied the foremost posts of difficulty and danger in the wide Mission Field. Few, comparatively, have revisited their native land; and of them, some have come home only to die, some to draw breath awhile for fresh labours, some are permanently invalided, and scarcely more than two or three remain away from their work without adequate reason. Beyond the "St. Augustine's Home," which is as yet little more than a name, no special provision exists for them or their families against the time of sickness, old age, and death.

Another thought may be registered here. Full of encouragement and significance was the gathering together and the cordial intercourse of the chief founders and friends of the College, after the lapse of the critical and testing period of its first quarter of a century. The culmination of this cordiality in the enthusiastic reception of the toast of "The College Staff," at the Luncheon on Monday, rendered the proper acknowledgment of it, at the time, simply impossible. Any one else but myself might have made better use of such an opportunity. However, others have supplied my deficiency, *ex abundanti*. And I gladly escape once more from writing, as I did then from speaking, of ourselves, and take refuge in the words of another, who has watched the

progress of St. Augustine's from its foundation until now.

"It was no ordinary undertaking which was then commenced at Canterbury. Missionary enterprize was not then, it is not yet, at all sufficiently, or with full heartiness of faith, adopted into the life and spirit of the Church of England. What wonder, then, if a quarter of a century ago everything like systematic training and teaching of our Missionaries was only just in its infancy in England. These were not even the chief difficulties. The supply of men must, in the main, come, not from the liberally educated already, but from those who, many of them, had no liberal education yet at all. The work of the school and the College was thrown upon the Missionary Seminary as well as its own. What man of any experience does not see at once the enormous disadvantage under which the new institution started? There was another yet, which followed from the last, and it was far greater. The Bishop of Lichfield, with equal delicacy and truthfulness, touched upon the point to which reference is now made. . . . .

"These are some of the difficulties, they are not all, with which St. Augustine's College commenced its great work in 1848. And now twenty-five years have passed, and what blessed results have followed! Results not indeed to be chronicled by man's pen; not known, except very generally, even to the watchful friends and guides, who, having taught the young, unformed mind, have followed, anxiously and tenderly, its thoughts and actions in those hard and untried fields of distant labour; least of all, within the personal knowledge of the present writer, except through the excellent series of St. Augustine's Papers, which from the first have given, in letters of old students, such natural and remarkably interesting pictures of real Missionary work; yet beyond all question, results, sure, certain, in the deepest sense, most

blessed. What a reproach has been wiped off from the fair name of our dear Mother Church ! the reproach that she could indeed obtain money, but could not bring forth men to do this work of love ! What a signal lesson to our impatient age, and scarcely less impatient Church, that a College has been founded, reared, maintained, with very, very scanty endowment, but without let or hindrance, without offence or failure ; never encumbered with debt, never swerving to the right or left from its clear, distinct aim, with the confidence of vigorous youth, but with the wisdom of mature age, satisfied to be simply the true, loyal handmaid of the great Church of England, satisfied to do, quietly, and in faith and honesty, year by year, its appointed task, and able, when asked to show the fruits of its labours, to point to two hundred Missionaries, working all over the vast fields of our Missions, and working a work, of which, we may humbly say, "What hath God wrought!"

DEO SOLI GLORIA.

CHAPTER XI.

THE FUTURE OF ST. AUGUSTINE'S.

The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety.

Wordsworth.

Under these simple and familiar words, there lies, as is so often the case in the poems of their thoughtful author, much deep truth and philosophy: much, too, that is to my purpose here; on which account I have prefixed them to this chapter of my letter to you.

"The child is father of the man," not only as preceding him in time, but also as being his real progenitor in affections, in the force of associations, in turn of mind, in character. Wordsworth's illustration is from the former of these; but there are abundance of others from the latter also. The struggles through which the several functions of life are attained by a child, after many an attempt, many a failure, many a stumble, with many faults and imperfections, are all the while forming his character for the future. By all these early indications he gives no indistinct token of the sort of man he will be hereafter.

The Childhood of St. Augustine's College has, in like manner, and literally, been a struggle, or course of struggles. We had all of us, teachers and taught, our work to learn, our place to feel, our relations to adjust, our problems to solve,

our difficulties to grapple with and to overcome. What wonder is it if, in the retrospect, we can detect many a mistake, or temporary misunderstanding, or seeming failure, or detention by difficulty foreseen or unforeseen! Such, and a great many more such than have happened, were to be expected. But it would be simply ingratitude and faithlessness to deny that all these have been nothing in the scale, against the manifest and continual guidance and good hand of our God, which has led us on wonderfully hitherto.

I am bold, therefore, to wish and to pray that the Manhood of St. Augustine's may be the Son of its Childhood—without its weakness, and mistakes, and tentative experiments, but with religious preservation of its principles and distinctive character. Abbeys of earlier, and Colleges of later times, began well, on the principles of simplicity, piety, industry, and self-denial, but in after ages became internally corrupt through decay of these fundamental qualities, and fell a prey to the spoiler. Taught by all this experience, it requires no peculiar prophetic foresight to say, that the future of St. Augustine's must be always charged with the duty of preserving and continuing the past. So will its "days be bound each to each by natural piety." *Esto Perpetua*!

At the same time, as the child becomes the man by growth and development, there must be healthy development in the life of the College. St. Augustine's is now quite old enough to bear it and to require it. And one object of an anniversary, such as that we have just celebrated, is to give an impulse to this enlargement. From that date we shall reckon the *foundation of the Oriental Fellowship*. This letter on the past is not, of course, the occasion for dwelling at length on that most important topic. It is enough just to mention it in its connection with St. Peter's Day, 1873. It will belong to the writer of the Jubilee Letter of 1898 to

narrate to you, or your successors, the results of that foundation, at home, in the Eastern Dependencies of the British Empire, and in the heathen regions beyond.

Another development, which has been already touched upon, is the *Degree*, or distinction of some sort, which we trust may be in due time obtained for such Students as shall have earned it. The whole subject, as you may easily imagine, is surrounded with practical difficulties, which are now under discussion amongst the best friends of the College. What the issue will be, I cannot foresee, and any conjecture would be at present unseasonable. Whatever the issue be, I hope you will believe that the most careful consideration has been given to a subject, which I know is much thought of by many of you, and is urged by many of you in your letters of reply to myself.

Should these two objects be accomplished, they ought certainly to bring in their train an increased number of Candidates for admission to the College, and among them a fair representation of men likely, from the amount of liberal education they bring with them, and their own good social position, to exert a powerful influence in our Oriental and other Missions. Your own anticipations in this respect will, I trust, through the increased advantages of the College, and the corresponding perception of them by the Church, be more than realized.

Another *desideratum* was in the early days of the College often dwelt on by its first promoters, and, as it is stated in the following letter I recently received from one of our oldest and most esteemed Colonial Bishops, I will give his own words.

"I was much gratified to see in the *Mission Field* an account of your twenty-fifth Anniversary. You have already completed what may be termed your silver alliance with the

Church under promising circumstances. The golden alliance twenty-five years hence will, I trust, witness to a still grander state than your present.

"What we all want and desire is to have a band in constant training, within the walls of St. Augustine's College, *who will go forth wherever the Church desires to send them*, as our soldiers do when ordered by the state, even to those parts of Africa, which have hitherto been the grave of so many of England's obedient sons; and as we find is the case in the Church of Rome. Until this most desirable, and, I would add, most necessary end is attained, the English Church will not be fulfilling its duty as a great Missionary centre for the evangelization of the world, or of the millions of heathen, who look to England for all that is great, noble, and self-denying.

"Had I been with you, my words would have been very few in the presence of so many both abler and better than myself; but, as an old Colonial pioneer, I should have asked leave to give expression to what I have just written."

Had my dear friend, the excellent and hard-working prelate, been with us, as we could have desired, I should have tendered to him our cordial thanks for unfurling such a grand standard before us. I should have added, that we had recognized it from the first; that our aspirations were always directed towards it; that in many, remarkable, instances we had reached it; that increased funds for the maintenance, special directions for the studies, distinct provision for additional tuition, of these ex-students who were thus to be in waiting for the Church's bidding to heathen or colonial work, as it might be, would all be necessary conditions for the full accomplishment of the speaker's fervent desire. But whenever the Church girds itself in earnest to the work, it will be done.

P.S. This sheet is happily still in the printer's hands, so that I can find room for making known to you another "development" of our College, in the munificent gift just made over to us, by an excellent Clergyman and his wife, of Fifty Pounds a year, in perpetuity, towards the endowment of a *Medical Professorship* in connection with St. Augustine's. This, too, is an event in our year of semi-jubilee.

CHAPTER XII.

CONCLUSION.

Si quod vivis et sapis, totum das actioni, considerationi nihil; laudo te? In hoc non laudo. Quid tibi prodest, juxta verbum Domini, si universos lucreris, te unum perdens? Quamobrem cum omnes te habeant, esto etiam tu ex habentibus unus. Memento proinde, non dico semper, non dico sœpe, sed vel interdum reddere te ipsum tibi.

St. Bernard, De Consideratione I. 5.

In my account of St. Peter's Day last, I intimated to you that it had been my private wish to engage in a discussion, on Sunday Evening, on the best methods for sustaining and advancing spiritual life in a Colonial or Missionary sphere of labour. Had this taken place, my design was to have embodied the substance of the discussion and conclusions in this my final chapter. Circumstances precluded the fulfilment of this plan. And on the whole I do not regret it; for instead of a few representatives of your large body, and a final chapter, it will be a far worthier treatment of a large, difficult, and lastingly important subject, to collect from all of you your matured thoughts in writing upon it, and to found upon them a series of chapters, in fact a whole Letter. That may be done by some one or other at some future day, and give rise to a Document of the greatest value.

But, lest this chapter should be left altogether blank, I will occupy it with some words of my own, being paragraphs from a Sermon, preached some years ago, upon which as, from an occurrence at the time, I seemed to discern the Blessing of God to rest, so now, I humbly trust, they may not be without further fruit, if it so please Him.

2 Tim. iv. 2.

"*Be instant in season, out of season.*"

. . . . .

First then, let us observe the nature of the work which was required of the minister of Christ in the apostolic age. Perhaps it is no where more impressively presented than in 2 Tim. iv. These were the last words of the aged apostle and confessor to a son in the faith, who was called to rule over the church in one of the most important cities of the Gentile world. We see, from the opening verses of the chapter, with what solemnity the Apostle girds himself to the delivery of this last commission. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." And then follows the matter of the adjuration. The very language and style manifest its character. There are, you will observe, no full and well turned periods, no persuasive and softening particles of connexion, but all is startling and abrupt, a succession of arrows from the same bow without interval or notice, given forth and shot straight to the minister's conscience. "I charge thee—preach the word—rebuke—exhort—be instant—reprove—with all long-suffering and doctrine—watch thou in all things—endure afflictions—do the work of an evangelist—make full proof of thy ministry." What an overpowering effect lay in a series of injunctions like these? Who could sleep or slumber with these sounds echoing in his ears? They made an all-absorbing demand upon his time, his energies, his attention; they gave him, in words which could be uttered in the space of one minute, his whole life's work. *There* was his business and vocation. He must not turn aside therefrom to the right hand or to the left. And the commands were urged upon grounds the most awful and exciting—the presence and observance of God and the Lord

Jesus Christ ; the final judgment ; the imminent martyrdom of the speaker ; the glorious crown which awaited the obedient servant. We find no trace or promise in this passage of calm retreat, or studious repose, of attentive hearers, and a harmonious flock. Apostolic labourers knew nothing of rest, save that which a good conscience enjoys, and that which remaineth for the people of God. This statement may be verified by many a passage in the Epistles, and by many a story in the Acts. Having once put their hand to the plough, the Apostolic labourer never looked back, or had time to look back. He had an uncertain future before him as to the place of his ministry, or the circumstances under which it would be exercised ; but this he knew, that he must be prepared for anything which would happen at any moment.

Missionary work approximates much nearer that which is described in the Acts and the Epistles, than it does to that which I sketched at the beginning of this discourse.* It is, in truth, the same as apostolic work in all its essential features, difference of countries being allowed for, and the various arts and advantages of civilization being substituted for the miraculous gifts of tongues and other supernatural endowments. It is this similarity which makes the inspired annals of the apostolic age so important a subject of study and meditation to us here, and especially to you, my brethren, who are waiting to be called to some post in distant lands. You must dismiss from your minds the pictures of ministerial life around you, with which you may have been familiar from your childhood ; there are no longer for *you* the christianized institutions, the traditional respect, the gradations of social rank, tempered and fitted into each other by long custom, the set and ordered times and places for speaking and preaching

* This was a description of the life of a Rector of a country village in England.

on directly religious subjects, the artificial life which keeps down the flow of thought, and stops the mouth of the Christian minister or Christian friend, when he would fain speak to others of the things which belong to their everlasting peace. These, and many other characteristics like them in home work, some of them advantages, some disadvantages, you leave behind; and you enter upon duties under widely different circumstances. Hear the Apostle: Preach the word: That is your function, to be a preacher, an evangelist, a proclaimer of good tidings. It stands the foremost in the code of instructions. You are to open your mouth in making known to others that which you have been entrusted with:—"the word." The brevity of the Apostle's speech must be cleared by the fuller expressions found in other passages—the word of God—of life—of the Lord—of salvation. This is plainly identical with the gospel, the gospel of salvation, the whole counsel of God. The expressions are much varied in the Scripture writings; but all convey the same meaning, that there is a word or message from God which you are to communicate to others who have not yet heard it. You go to them charged with tidings of infinite concern; and it belongs to you, as in the sight of God, to deliver these tidings.

The rest of the injunctions arise out of this primary one, and explain it. That in the text is of this character, adding a stimulus to the direction just given. "Preach the word," not on set occasions merely, or in the ordinary assemblies of the church, but every where, at all times, under all circumstances. "Be instant in season, out of season." Have the word ready on your tongue, the message from God for every one. Perhaps the present opportunity may be the only one granted to you for delivering it to them, or to them for hearing it from you. You may be travelling along the coast line of a maritime mission, and come in contact with people who on

your return will have removed into the interior, or gone out to sea, and you will never meet them again. You may be in some remote corner of the country, which perhaps you will never be able to re-visit. You are yourself itinerant, and they are still more so: a settled ministry amongst them, regularity of parochial visiting, is altogether out of the question. You must snatch the precious moments that are given you, for speaking to them of the things which belong to their peace, for speaking Christ unto them, for teaching them of God, of sin, of judgment, of heaven, of hell; for pointing to them the way of salvation, condensing the whole Gospel into as brief terms as possible, as did the Apostle, during the confusion in the Philippian prison, to a man whom he had never seen before, and was never likely to see more. "Believe on the Lord Jesus Christ, and thou shalt be saved." You may be thrown into all sorts of unexpected circumstances, and into the presence of large or small companies, into which it will belong to you to infuse the leaven of good. The careless liver, the hardened sinner, the unbeliever, may each cross your path, and you must preach the Word to him. What to others would be out of season, will be to you in season; for it is your only season. St. Paul discoursed daily in the market place with them that met with him, a different company probably every day. It may be your lot to meet in the bazaars of India, or other places of public concourse, assemblies of your fellow creatures; and on you and your Christian courage it will rest whether they shall ever hear the Name of Christ; and on you, humanly speaking, it will rest whether they shall be saved. Be instant, say your Divine instructions, and preach the word unto them. It is our misfortune, and perhaps our fault, in this land of Christendom, that our traditional usages, and conventional habits, and a formal and artificial life, prevent our opening our

mouths to others freely and fully as ministers of Christ ought to speak. We lose many an opportunity for edification, for reproof, for instruction in Christ. But howsoever this be amongst us in England, what I would fain impress upon you is, that *you* need be under no such restrictions. Your character and objects are well known of all men. Why have you travelled all the way from England to America, to India, &c., leaving your home, your friends, your country, your religious privileges? Is it as an emigrant? a needy person seeking a livelihood? a merchant? a soldier? No, surely; it has been solely and simply to be an Evangelist, to preach the gospel among the Gentiles. Take this ground from the first, and of course you will do it with judgment, with deep humility, with faith in God's strength alone; but you will do it firmly and resolutely. It will open to you the most effectual doors of usefulness; it will put into your hands unnumbered opportunities of speaking to men, as you have a right to speak, on the concerns of the soul; it will make your ministry more fruitful and more glorious. And you can always be about your proper work. "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Throw away all artificial hindrances, dismiss from your thoughts the traditional recollections of a ministry which has been long locally established, which has earned and enjoys the general respect of the community, which exerts its constant influence even when not in active operation. These blessings belong not to your generation; for they are the inheritance of a settled country in its religious belief. But there are blessings of another kind which will wait upon your faithful discharge of duty in the Mission Field. Your labours are more akin to those of the Apostolic age; you have the honour of sowing the seed, of planting Churches, of establishing the beginnings

of congregations; the trials, privations, persecutions, you may be called on to undergo are the true livery of the apostolic order, and you will be able to adopt apostolic language with far greater truthfulness than we can at home. "I glory in tribulations also:" "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I say, my young friends, all these utterances of the Apostles of our Lord and Master are stored up as a rich treasure, the coin of which you may take as your own right to use. If you are set to apostolic duties, if you undergo apostolic dangers, it is your special privilege to be sustained by apostolic assurances. If your lives are spent in preaching the word, being instant in season, out of season, if you reprove, rebuke, exhort, with all long suffering and doctrine; you also may look forward to the crown of life.

But then, my brethren, this is on one condition more, which I have not yet touched upon, which yet arises out of the subject most directly, that you not only perform Apostolic duties, and share Apostolic sufferings, but also bear the Apostolic character. St. Paul brought the subject home to his disciple in those forcible words of the 9th verse, "Watch thou in all things." If a man's life is to be spent in and for this holy work, how holy ought he to be himself! He that is to be ready to speak at any moment, and to any one, of heavenly things, how heavenly-minded ought he to be himself! "We (said St. Paul) have the mind of Christ:" "our conversation is in heaven." "We look not at the things which are seen, but at the things which are not seen." If there be a contradiction between the Missionary's office and the Missionary's character, how awful is that contradiction in itself and in its results! Called upon at any time and under any circumstances to speak to others on the most solemn subjects, his heart should surely be in heaven, in a fit frame

to speak of them really, sincerely, effectively: otherwise, what a hypocrite is he, if he speaks, what a deserter from his Master's service, if he be silent! My brethren, I beseech you, lay this to heart; and seek by watchfulness and prayer that grace of God, which alone can keep your minds and affections pure and fresh for the work which especially belongs to you. Pray always that there may be kept alive in your soul (as there was always upon the altar of old,) the fire of Divine love, and all Christian graces, amid the deadening influences of idolatry, heathenism, and indifference, that you may be enabled to give yourselves wholly to your sacred calling.

These words I say more directly to those among you who are so soon to depart for the actual Mission field; but they belong also to all those who are preparing to do so at a future time. If the Apostolic character be so essential, there must be a training for it, a cultivation of it beforehand. It is not a thing you can assume on leaving your College, or your native shores, or on entering your appointed sphere of labour: it is not a thing to be taken up in a day, or upon an emergency. It is the mature fruit of a long season of preparation, of rain from heaven and careful culture, of the tears of repentance, of the fructifying influences of the Holy Spirit of God, of the daily watching, the eradication of evil, the training up of what is good. The rules of holy living are by you to be most carefully studied and acted upon. Daily at your set times must you on your bended knees implore the pardoning and renewing grace of God, often when you cannot bend the knee must you send up fervent petitions for immediate succour, closely must you watch your daily habits of thought, word, and action; strictly control your temper, desires, affections; continually mortify your corrupt lusts and evil concupiscences. Every thing here, both in your personal

and relative life, needs to be brought under this discipline; every thing has a bearing, more or less direct, on the formation of your character. Hold up before you the high standard which the words of the apostle indicate; it is that to which you are bidden to rise, and to which you must daily more and more aspire.

This would be extravagant language to adopt, and strained advice to give, in any other congregation in England: but for you, the Students and Probationers of this College, it is most applicable and important. We are watching you with anxious interest; the Church is watching you; the Colonies and Foreign Churches are watching you; God is watching you—your spiritual character, your devotion, your self-denial, your qualifications for the work you seek. Watch yourselves also, I beseech you; do not forget where and what you are; the salvation or the loss of many souls depends on you; and "seeing you are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset you, looking unto Jesus the author and finisher of your faith." He offers Himself to you in His holy Sacrament, to strengthen and refresh your souls, and to bestow on you His Holy Spirit for your Guide, your Sanctifier, your Comforter. He alone can qualify you to be workmen that need not be ashamed. If you have the Unction from the Holy One, you will know all things; for the Spirit shall teach you all things, and enable you to the fullest extent you can ever desire.

Once more, and lastly: if these things be all fulfilled in you, if this training be now verified in you, and if hereafter these duties be faithfully discharged, and these difficulties manfully met, by you, the present and future rewards, consolations, and hopes, which are inseparably bound up with them, will be your portion also, as they were those of the Apostles.

You will have a more vivid sense than is given to other men of the Presence of Jesus your Lord: you will bear about with you the happiness of being chosen and employed as a fellow worker with God: you will reap the special joy of children born through you to Jesus Christ, and growing through your instrumentality in His likeness and love: you will glory in your tribulations also, as filling up that which is behind of the sufferings of Christ for His Body's sake, which is the Church: you will be cheered by an ever-enlarging view of the approaching day of Christ: and, if you must even to the end bewail your manifold infirmities, mistakes, and sins, there will rise above all these the view given to faith of a most merciful Master, who will give you the crown of glory if you are faithful unto the end.

AND now, my dear friends, one and all, in the east or west, in the north or south, older or younger, in whatsoever condition you are, may "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Amen.

HENRY BAILEY.

Warden's Lodge,
St. Augustine's College,
All Saints' Day, 1873.

APPENDIX.

(A)

LETTER OF FEBRUARY 20TH, 1854.

My dear Friends,

The letters received from you, severally, have afforded us all much pleasure, of which you too, I trust, have by this time partaken, by the due receipt of our "*Occasional Papers.*" We may hope, indeed, that something more than pleasure has been excited on both sides, and that increased gratitude and devotion to our common Lord and Master, as well as other Christian graces, have been kindled in every breast. It is our desire, that the good custom of writing periodically home, thus auspiciously begun, should continue without interruption throughout your lives: and may the result be one of increasing satisfaction!

I wish now to make use of this our established medium of communication, to propose a plan to you, the adoption of which will, I think, tend by God's blessing to various and extensive good results. I will first state this plan succinctly, and then proceed to give you the expression of my thoughts upon it, as clearly as I can. My proposition is, *That each of our late Students should write a letter, (as soon as he has collected suitable facts and materials,) addressed to his old friends and acquaintances in England. These letters the College will gladly undertake to arrange and print, and will send as many copies as may be needed to the several localities, there to be distributed by the Clergyman, or any one whom you select for that purpose.*

Thus, Mr. Gillett will address his Windsor and Isle of Wight friends; Mr. Webber his old schoolfellows and acquaintance in Ottery and the neighbourhood; Mr. Phelps and Mr. Freer those in Leicestershire and elsewhere; Mr. Williams his Uncle's parishioners at Corsley, among whom he spent some time, and his other friends at Bath; and so on. Some of you have as yet been too short a time in your Missions to be able to draw up such a letter as I propose; but if you have an eye to it, you will ere long gather up interesting matter to communicate; and experience will teach you how to do this with judgment and effect. These letters should be written in a familiar and easy style, suited to the comprehension of the middle and lower classes, and even of children, who will thus learn to take interest in your work. Nor will they on that account be less acceptable to children of larger growth, and persons of higher rank in society. With a view to perspicuity, the contents may be conveniently arranged under heads and divisions. Thus you might commence with some general observations on the *nature of the country*, the climate, scenery, manners, and customs, &c.; and then you might proceed, in turn, to describe the following: the character and style of your *churches* or other places of worship, your congregations, services, &c.; your *schools*, their number, situation, proficiency, &c.; accounts of your *pastoral work* among the people; the peculiar (physical or other) *facilities* in your mission; its (physical or other) *difficulties;* its spiritual *encouragements;* its spiritual *discouragements*. I need scarcely observe, that these heads are merely suggestive; as I would not be thought to prescribe a fixed type for any, and still less the same unvarying type for all of you. You will have in view the classes of persons whom you wish particularly to reach, and will write accordingly. Your object, remember, will be to draw a full and true picture of your

Missionary life and labour, that those whom you address may know all about your going out, and your coming in. You will, I fear, be not far from the truth, when you write on the supposition that nothing is known by them of the nature and character of Missionary work in its details. You will not therefore think it a waste of time and paper to go into particulars, which will readily be excused by those who may know them, for the sake of the far larger number of those who are ignorant of them. For the same reason I have suggested a plain and intelligible style, and the more natural the better. I think the best size for printing these letters will be demy 16mo. in which the *Missionary's Daily Text Book*, and the *Gospel Missionary*, are printed. And they may run from 12 to 24 pages, on the average.

I am sanguine enough to hope, that the plan I have sketched out, well and fully carried into operation, will be followed by very extensive effects of the most valuable kind. To some of these advantages I will now advert.

1. It will furnish an additional link between the College and its former Students, and cause you to live, if possible, still more constantly in our memories and prayers; for "now we live, if ye stand fast in the Lord."

2. It will maintain and enlarge a connection between yourselves and those who once knew you personally, who perhaps watched you with interest from your childhood upwards, and whose hearts are still warm towards you, while their tongues are ready to tell one another of your welfare and success.

3. It will secure for you a continuance and increase of sympathy, and fervent intercession at the throne of grace for the blessing of the Holy Spirit on you and your work.

4. It will most probably gain for you contributions from your old acquaintances and others, towards the purpose

of your Mission, either in money, books, clothing, or other means of assistance. And the College will gladly receive and forward to you, at the earliest opportunities, any such contributions. I do not see why Mr. Griffiths' friends at Llanelly should not at once set on foot a subscription to provide his Church with the Barrel Organ which he so urgently pleads for in one of his letters, and thus join in concert with him in more senses than one.

5. It will spread information about Church Missions over all parts of this country. Beacons of light, thus set up at intervals, will, as they are multiplied, reach each other at last, and when they have once met, a great united blaze of light will be diffused from one end of the country to the other. Nor will it be light only without heat, if such a spirit, as I anticipate, pervade all your communications, and harmony of sentiment, and devotion to Christ and his Church, continue to characterize (as, thank GOD ! they have hitherto done) the members of St. Augustine's. Let us believe that St. Augustine's, while it has a mission to fulfil towards the colonies and the surrounding heathen, has a mission also to the Church and people of England. And I feel that you and we together are in peculiar possession of that leverage and machinery, by which we may, under God, work extensively upon all parts of this country. Bound down closely as we are here by our daily duties, it would be impossible for *us* to become itinerant, and give our information in person through the length and breadth of this country. *You* have come to St. Augustine's from every home Diocese, and have gone out from us to every Colonial Diocese ; and now, in turn, you can act, upon St. Augustine's as a fulcrum, from your present homes upon your old ones. From *you* therefore the impulse must first come, and *we* will promise *to transmit* it faithfully to every part which you design to affect.

6. Another eminent advantage, I trust, will follow. You will not only gain sympathy, and means, and prayers, but you will gain *men* for the Missionary cause. None will know better than you how white the fields are already to harvest, and how urgent is the need of labourers to be sent forth into the harvest. Your example and appeal may, for aught you know, incite many to offer themselves for this necessary and glorious work. When you address them, like Peter, only in a spiritual sense, "I go a fishing," you may unconsciously strike a chord in their hearts, and they shall answer "We also go with thee." What a crowning blessing upon your ministry, if you can thus catch the very fishers themselves, and secure solely for Christ's service the bodies and souls of any of your brethren at home! Never let us rest, till every neighbourhood has yielded its representative for this great harvest, to spread the knowledge of our Redeemer in distant lands! nor till every portion of the vast field is supplied with sufficient labourers, and the harvest of souls is fully reaped. Then "he that soweth and he that reapeth shall rejoice together."

Commending this and all our designs for the glory of God to His mercy and favourable regard, I remain

Your sincere Friend and Brother in Christ,

HENRY BAILEY.

(B)

LETTER OF CHRISTMAS, 1863.

My dear Friends and Brethren in Christ,

I have waited for some occasion to arise, of which I might seasonably avail myself, for writing to you as a body; and I think one has arrived, now that your numbers have

passed beyond one hundred, whose spheres of labour are scattered over thirty foreign dioceses.*

On considering what form my communication shall take, I have concluded to print and send you the Annual Addresses I delivered to the Members of your "Devotional Society," in several successive years; and a Sermon is added bearing on the same subject, the printing of which was requested by the Students who heard it, at the time, but which has remained in M.S. Had the years permitted, these Addresses would have been increased in number by one or two more, developed from topics now but partially mentioned, but you will accept them, I trust, as embodying the fervent desires I felt, and can never cease to feel, for your spiritual welfare. May the Lord grant to every one of you, year by year, in the rich language of our Ordination Service, to "wax riper and stronger in your Ministry"!

I must not tarry on this inviting subject, for I am anxious without further delay to express to you generally my grateful sense of the credit and strength you have contributed to your common College, by your zealous labours in the several spheres of ministry which have been assigned to you, by the good sense and discretion which have marked your course of action, by your unswerving and intelligent loyalty to the principles and system of the Church of England, by

* This reckoning includes those who entered in January, 1861, and have received their several appointments. Of other Students admitted from the time the College was opened down to the date just mentioned, six left on account of health, eight were considered unfit or unsuited for Missionary life, five entered other Colleges, or returned to their former occupations, and one died, making a total of twenty to add to the hundred mentioned above. Besides them a considerable number of Probationers have been rejected before admission, and others have been declined before entering College at all. These particulars, I think, will be of interest to you, and will be an illustration to others of the double purpose of our labours in College, which is to keep back unsuitable men, as well as to send out good men.

your unshrinking acceptance (in several cases) of posts of trial and danger, by the accounts most of you have sent us, from time to time, of your work, interesting and valuable from their very simplicity and naturalness, by the affectionate remembrances you never cease to bear and express towards your ALMA MATER, your tutors, and old fellow-Students in all parts of the world, and, lastly, the approving reports your character and success have elicited from your several Bishops. It is right that I, who have ever dealt plainly with you, should be the one to tell you what a comfort to us, and what a gain to the Missionary cause, all these things have been. And yet, in the contemplation of them, I am well assured there is but one exclamation that would express the feelings of us all,—"*Non nobis, Domine, non nobis, sed Nomini tuo da gloriam.*"

After discharging this debt to the Author of all grace, and to you, I am desirous of discussing a subject, which the present stage of our College history seems to invite, and to which some of you in letters have adverted, I mean the combination of old Students in some object connected with the College, and of use to their own body collectively, or to future *alumni*. I will mention several objects of such a kind, and remark upon each in turn, leaving the further discussion and choice among them, or the starting of some fresh one, to yourselves.

1.—*The foundation by Donations or Annual Subscriptions of a Missionary Studentship, in the nomination of the College, to be held by a near relative or, in the course of time, by a son of an old Student.*

I think means may be considered as already available for this end, for the College will always be glad to give the preference in any existing or future Exhibitions to deserving relatives of its own *alumni*.

2.—*The erection of a School for the Children of Augustinians, with the view of their one day entering College.*

A much less expensive and a readier plan would be the foundation of one or more Exhibitions to existing Schools, the Exhibitions being moveable to other Schools by the decision of the College; or of Mission Pupilships to Clergymen.

3.—*The establishment of an Outfit-in-aid Fund.*

By means of this Fund, Students who had deserved well by conduct in College, by a high place in the classes, or by special qualifications, might be enabled to purchase what a Society's grant can never meet; *e.g.*, some Books of standard divinity, Box of Tools, Medicine Chest and Books, Photographic Apparatus, Diagrams, Architectural or other Drawings, &c. A grant of money might be made, in certain cases, for the purchase of necessary things, on arrival at the place of destination.

4.—*The foundation of a St. Augustine's Home.*

For occasional use, during brief visits to England, there are rooms in our present buildings to which you are at all times welcome. But for any lengthened residence, or for permanent retirement after a course of foreign service, it is desirable that there should be some recognised place, of course within the precincts of St. Augustine's, where you might have a right, under certain determinable conditions, to live. Many of you would happily not need to avail yourselves of it; many more would be unable; the accommodation would necessarily be limited; the reception of children would in all cases be impossible, and of wives or widows limited to those who had been engaged in actual Mission work amongst the heathen; the age, condition of health, and

term of service must in every case be strictly fixed ; and in most cases a small yearly charge would be necessary. The retired Missionaries would find congenial life, society, and employment. They would live in the midst of the dear associations of their youth ; they would have the comforts of daily service and weekly communion ; they would be a sobering and guiding element, in all practical matters, among the Students ; they might fill the post of Chaplain to the Hospital, Chaplain to the Gaol, Incumbent or Assistant Curate in a city church, act as Deputation at Missionary Meetings, &c. : while such as had been engaged amongst the heathen might be occupied in translation work, preparation of tracts, and of a body of literature for the use of Missionaries, and teaching the vernaculars to Students, or might be put in charge of Native Students, the wife or widow of one of such Missionary sharing the oversight of them.

In our new Building we have accommodation well suited for a retired Missionary and his wife who should be engaged in the last mentioned occupations : but for the larger scheme, to include all that has been mentioned, an adaptation of one of the College houses would be necessary. This would require a fund sufficient to meet the rent which the College at present receives, or to buy the freedom of it. Such a fund might be raised by the combination of various methods ; annual subscriptions or donations of late Students, gifts and contributions from members of the Church, payments from the tenants of the Home. The College would naturally be the Trustee, acting in all details of management on behalf of the whole body of Students, and in concert with representatives of them. The benefits of such a Home could by easy arrangement be extended to other retired Missionaries than those of your own body.

The knowledge of the existence of such a Home as I have just sketched would have a marked effect in many ways.

It would relieve the dreariness of prospect which weighs down the spirits of overwrought labourers: it would remove one great impediment which keeps back parents and others from giving up their children and relatives to the Missionary vocation; it would be a work of charity well worth the Church of England to take up and accomplish; and it would comfort the heart of many a Missionary or Colonial Clergyman who nevertheless had no purpose himself of retiring to it.

The Meetings of Augustinians on St. Peter's Day, which have been so happily started in several colonies, and which are calculated to produce so many good results, will furnish excellent opportunities for discussing all these suggestions. And the sums of money, which have been more than once transmitted after such meetings to be expended at my discretion for some College object, might then be systematically collected, and sent for the common purpose which shall ultimately be agreed on, for the welfare of the general body.

At present I will only add the assurance that I shall be most happy to be of the smallest service in working with you, or for you, in the promotion of any of these plans. The last, of course, if you adopt it, must be begun on a small scale, and will take many years to mature.

I will occupy the remaining space which I have at my disposal by a few observations on our ordinary modes of communication with each other. I shall still be very glad to send to all our Student-Correspondents the *Occasional Papers*, as they come out, though I may remark it will save labour and expense if I may be allowed to direct those for each Diocese under one packet to the senior Student there, and trust to him to disperse them. And on the other hand, I hope there is not an old Student who will not, on occasion,

give us the pleasure of hearing from him, as there is not one whose letters will not be welcome to us. I should wish the same freedom which has hitherto existed as to style and times of writing always to continue. Nearly ten years since I wrote and printed a letter to late Students in *Occasional Paper* No. 6, containing many hints and remarks on the system of letter-writing then proposed to you. All hold good at the present time; but I do not feel that I need here adopt a suggestion which has been made to me, and reprint that letter. Many of you can refer to it; your own letters in subsequent years have been excellent examples of the plan there recommended; while the advantages I ventured to predict have been reaped in a very large degree. The benefit and pleasure in receiving these letters have been often remarked on by yourselves, by us, by the friends of the College among whom they are distributed, and by many others. And the very wide circulation which they have now attained amongst the most zealous and earnest of our Churchmen and Churchwomen, through the means of the Missionary Union, makes it worth your while to prepare and send us well digested, well expressed, and clearly written letters, from which we may make such extracts as are best adapted to inform and interest their numerous readers. Every year of your Missionary experience ought to add to their value; and we shall look to you for the report of the progress, if not of the solution, of questions religious, moral, social, financial, ritual, and disciplinary. I would have every one feel that he can, and ought to contribute something from his own store of experience to the common stock. A great deal might be quietly done in this way towards furnishing materials which might hereafter be worked up systematically for subsequent use. Many as are, thank God, the *acta* of the English Church in regard to Missions, the *agenda* are very far more,

And if this is rightly said of the work of ascertaining and framing principles and laws and theories of action: with how much greater truth may it be said of the practical and successful adoption of these?

But I must not stray further into so wide a field. The contemplation of it from the starting point where I placed you just now will suggest many topics for your letters; and there I am content for the present to leave the subject.

Fervently praying for God's blessing upon you individually and collectively, and in humble trust that the following pages may, by His help, conduce to your edification and comfort,

I beg to subscribe myself,

Your sincere and affectionate Brother in Christ,

HENRY BAILEY.

St. Augustine's College,
Christmas, 1863.

(From "Hours of Prayer for Daily Use." Oxford, 1856.)

Remember, O Gracious Lord, for good, all who have left us to minister in Thy kingdom; pour out upon them evermore Thy Holy Spirit to strengthen, deepen, chasten, purify them; that, giving themselves up to Thy service, they may do and suffer all that Thou willest, and finally may reign with Thee in life everlasting. Amen.

(C)

LIST OF LATE STUDENTS, ST. PETER'S DAY, 1873.

Explanation of Remarks.

D., deceased; I., retired from foreign service, through being invalided; W. I., the same, through wife being invalided; S., the same, from some special cause; R., removed to another foreign diocese; —., incomplete course in College; ?., uncertain location, or unsatisfactory information; C., Catechist Student.

Year of Sailing	*Name.*	*To Diocese of*	Remarks.
1852	Gillett, Rev. Charles Joseph	Barbados	I.
	Griffiths, Rev. John	Nova Scotia	I.
	Williams, Rev. John Symes	Fredericton	I.
	Phelps, Rev. Joseph Francis	Newfoundland	
	Scott, Rev. Alexander	Barbados	D.
	Blackman, Rev. Willoughby D. C. L.	Toronto	W. I.?
	Lough, Rev. John B. L.	Newfoundland	
1853	Smith, Rev. Percy Jennings	Sydney	R.
	Wayn, Rev. Arthur	Newcastle	R.
	Freer, Rev. John Booth	Newfoundland	D.
	Webber, Rev. William J. B,	Guiana	D.
	Carter, Rev. James	Sydney	
1854	Pearson, Rev. Sub-dean	Nova Scotia	R.
	Kallihirua, Erasmus Augustine	Newfoundland	C. D.
	Gamble, Rev. Robert	Newcastle	I.
1855	Chambers, Rev. John	Tasmania	
	Mackenzie, Rev. Lambert	Guiana	R. ?
	Baugh, Rev. Walter	Natal	
	Levin, Rev. Samuel Butler	Adelaide	D.
	Fussell, Ernest Arthur	Madras	I. D.
	Bramley, Rev. William	Cape Town	
	Emery, Rev. Charles Philip	Quebec	R.
	Loosemore, Rev. Canon, M.A.	Fredericton	S.

Year of Sailing	*Name.*	*To Diocese of*	Remarks.
1856	Gelling, Rev. William E.	Nova Scotia	
	Betts, Rev. Charles Marsden	Sydney	D.
	Sheldon, Rev. John	Adelaide	R.
1857	Dinzey, Rev. Joseph	Antigua	R.
	Martin, Rev. Charles John	Adelaide	R.
	Wilson, Rev. John Robert	Grahamstown	C.
	Petersen, Rev. Casper L.	Barbados	
	Fothergill, Rev. Matthew M.	Quebec	
	Glover, Rev. James	Borneo	R.
	Chalmers, Rev. William	Borneo	R.
	Hackett, Rev. William	Borneo	D.
1858	Lightfoot, Rev. Canon	Cape Town	
	Franklin, Rev. Charles Guest	Mauritius	D.
	Good, Rev. John Booth	Nova Scotia	R.
	Pollard, Rev. Henry	Fredericton	R.
	Milner, Rev. William John	Grahamstown	C. D.
	Gething, Rev. Guy	Cape Town	
1859	Bode, Rev. Francis Dashwood	Newcastle	
	Gibbs, Rev. Edwin	Cape Town	C .?
	Morris, Rev. William J. R.	Cape Town	
	Ransome, Rev. Vincent F. —	Brisbane	?. I.
	Thomson, Rev. John Adam	Jamaica	
	Richmond, Rev. John P.	Quebec	
1860	Wilkinson, Rev. Henry John	Calcutta	R.
	Hill, Rev. John Reuben	Calcutta	
	Abbott, Rev. John	Nova Scotia	
	Bonnaud, Rev. Robert Louis	Calcutta	?
	Cookesley, Rev. Frederick J.	Natal	R.I.D.
	Tien, Rev. Antonio	Gibraltar	W. I. ?
	Strachan, Rev. John Miller, M.D.	Madras	
1861	Matthews, Rev. James	Brisbane	
	Mason, Rev. Alfred N.	Tasmania	
	Herring, Rev. John Edward	Wellington	R.
	Roberts, Rev. Charles	Quebec	D.
	Dowling, Rev. Theodore Edward	Fredericton	
	Nichol, Rev. Robert Gibbons	Cape Town	C.
	Mitchell, Rev. Robert	Quebec	C.
	Genever, Rev. Henry	Nova Scotia	C. R.
	Mills, Rev. Michael Edward	Calcutta	
	Coe, Rev. John William	Calcutta	
	Crossland, Rev. William	Borneo	

Year of Sailing	*Name.*	*To Diocese of*	Remarks.
1861	Donnelly, Rev. G. William	Guiana	D.
	Stephenson, Rev. John, M.A.	Madras	R.
	Mesney, Rev. William Ransome	Borneo	
1862	Slade, Rev. Edwin	Ontario	R. I.
	Culpeper, Rev. Armell Henry	Jamaica	R.
	Mullins, Rev. Robert John	Grahamstown	C.
	Drayton, Rev. George Edward	Central Africa	C. D.
	Mahmoud, Rev. Effendi	Constantinople	D.
	Williams, John Peter	Gibraltar	C. ?
1863	Michell, Rev. Francis Rodon	Calcutta	
	Hancock, Rev. Tom Scarborough	Cape Town	D.
	Beazor, Rev. John Augustine	Columbia desig.	? I.
	Ledgard, Rev. George	Bombay	
	Drew, Rev. William	Calcutta	
	Nelson, Rev. Robert Charles	Fredericton	R.
	Knell, Rev. Amos	Wellington	
	Taylor, Rev. Robert Holland	Newfoundland	
	Danvers, Rev. George Giberne	Brisbane	
	Fancourt, Rev. Thomas	Calcutta	R.
	Endle, Rev. Sydney	Calcutta	
	Desbois, Rev. Dan	Wellington	?
	Hey, Rev. William	Madagascar	D.
	Shaw, Rev. Benjamin	Fredericton	
	Parker, Rev. George Henry	Montreal	R.
1864	Allnatt, Rev. Francis J. B.	Quebec	
	Whitmarsh, Rev. Albert —	Ontario	?
	Key, Rev. Bransby Louis	Grahamstown	
	Daniel, Rev. Charles Andrew	Toronto	R.
	Drinkwater, Rev. Manoah J.	Antigua	
	Hawkins, Rev. Charles	Borneo	R.
	Dodd, Rev. Douglas William	Grahamstown	
	Richardson, Rev. Thomas	Quebec	
	Roffe, Rev. A. Augustus	Madagascar desig.	I.
	Jerrom, Johann	Bombay	D.
	Kona, Edward Dumisweni	Grahamstown	C. D.
	Smith, Rev. Percy William	Ontario	
	Mitchell, Rev. George	Orange River F. State	
	Cooke, Rev. Arthur William	Ontario	
	Moroka, Samuel Lefulere	Orange River F. State	C.
	Toise, Arthur Waka	Grahamstown	C.

Year of Sailing	*Name.*	*To Diocese of*	Remarks.
1865	Crowther, Rev. Joseph Thomson —	Nassau	
	Lewis, Rev. William D. Robert	Nelson	R.
	Appleby, Rev. Thomas Henry	Huron	
	Smith, Rev. Charles Blomfield	Mauritius	I.
	Abraham, Rev. Thomas	Wellington	R. ?
	Taylor, Rev. James	Bombay	
	Jackson, Rev. Joel	Natal	
	Campbell, Rev. John R.	Nova Scotia	
1866	Fairclough, Rev. John	Calcutta	
	Ball, Rev. Edward Henry	Nova Scotia	
	Francis, Rev. John	Toronto	
	Williamson, Rev. Charles G.	Honolulu	S.
	Burrows, Rev. Henry Malden	Nova Scotia	I.
	Walters, Rev. John	Quebec	
	Wyatt, Rev. Joseph Light	Madras	
	Bice, Rev. Charles	Melanesia	
	Rawson, Rev. Wm. Ignatius	Madras	I.
	Drummond, Rev. William Richard	Guiana	D
	Warren, Rev. Charles	Calcutta	
1867	Pilot, Rev. William	Newfoundland	
	Jones, Rev. Joshua	Brisbane	R.
	Chiswell, Rev. Alfred	Mauritius	
	Anderson, Rev. George William	Cape Town	
	Perham, Rev. John	Labuan	
	Saturley, Rev. James Henry	Fredericton	
	Philpot, Rev. Henry	Nassau	
	Holmes, Rev. David	Columbia	
1868	Haden, Rev. Henry W.	Calcutta	
	Wagg, Rev. James	Melbourne	
	Chard, Rev. Charles Henry	Calcutta	
	Williams, Rev. Thomas	Bombay	
	Finter, Rev. Henry	Calcutta	
	Partridge, Rev. Francis, M.A.	Fredericton	
	Scott, Rev. William	Adelaide	
	Hands, Rev. John C.	St. Helena	
	Martin, Rev. Robert	Cape Town	
	Debbage, Rev. James B.	Quebec	
	Pinkham, Rev. William Cyprian	Rupert's Land	
	Smith, Rev. David	Nova Scotia	

Year of Sailing	*Name.*	*To Diocese of*	Remarks.
1868	Bennekazi, Josiah D.	Grahamstown	C.
	Mnyakama, Stephen M.	,, ,,	C.
	Mhala, Nathaniel Cyril	,, ,,	C.
1869	James, Rev. Mark	Nassau	R.
	Padfield, Rev. John	Nova Scotia	
	Cochafer, Rev. Henry J.	Toronto	P.
	Kildahl, Rev. William	Sydney	
	Bateman, Rev. Frederick J.	Colombo	
	Adamson, Rev. T.	Madras	C.
	Scammell, Rev. Edwin	Antigua	R.
	Caldwell, Robert Charles	Madras	P.
1870	Goode, Rev. Thomas Allmond	Newfoundland	
	Hall, Rev. Frederick George	Newfoundland	I.
	Longhurst, Rev. William Belsey	Montreal	
	Parkinson, Rev. George	Maritzburg	I.
	Cross, Rev. George Frederick	Melbourne	
	Heard, Rev. Walter	Guiana	
	Pascoe, Rev. Wm. Augustus	Christ Church	
	Hewitt, Rev. James Alexander	Cape Town	
	Castell, Rev. Henry T. S.	Nassau	
	Button, Rev. Thurston	Maritzburg	
	Edalji, Rev. Shápurjí		P.
1871	Hunt, Rev. Joseph Davis	Jamaica	C.
	Humphries, Rev. Henry —	Nassau	
	Ntsiko, Rev. Jonas	Grahamstown	C.
	Ford, Rev. W. Charles	Melbourne	
	Betts, Rev. James Cloudesley	Goulburn	
	Smith, Rev. George	Maritzburg	
1872	Batchelor, Rev. Robert T.	Madagascar	
	Richmond, Rev. Frederick	Brisbane	
	Rushton, Rev. Joseph	Fredericton	
	Maratchan, Rev. Knanishu	(Persia)	C.
	Blundun, Rev. T. —	Honolulu	
	Gadney, Rev. Alfred	Bombay	
	Hovell, Rev. De Berdt	Bombay	
	Taylor, Rev. J. H. —	Maritzburg	
1873	Temple, Rev. A.	Capetown	
	Adnum, Rev. Henry	Newcastle	
	Phillips, Rev. Arthur	Ontario	
	Sweet, Rev. John H. S.	Quebec	
	Bourezan, Francis	(Syria)	C.
	Ditcham, George —	Honolulu	

Year of Sailing	*Name.*	*To Diocese of*	Remarks.
1873	Talbot, Rev. James Hale	Fredericton	
	Almond, Rev. William Russell	Fredericton	
	Vallespinoza, Rev. Zacharias	Jamaica	
	Allen, Joseph	Melbourne	
	Colbeck, James Alfred	Calcutta	

NOTE.

Ten names (or more) are omitted of those who from weak health, or other unavoidable cause, were obliged to break off in the midst of their College course, or who, after connection with the College in some exceptional way, went to foreign spheres of labour.

THE END.

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1873.

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